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A cross-cultural study of identity : toward a definition of Africanity.

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**FIVE COLLEGE
DEPOSITORY**

A CROSS-CULTURAL STUDY OF IDENTITY:
TOWARD A DEFINITION OF AFRICANITY

A Dissertation Presented

By

HERMAN HENDERSON LEWIS

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

May 1981

PSYCHOLOGY

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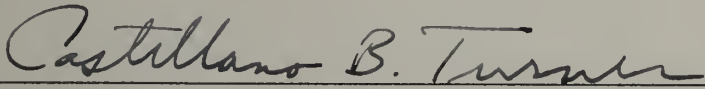
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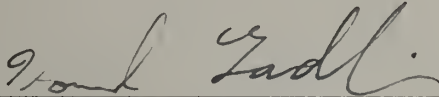
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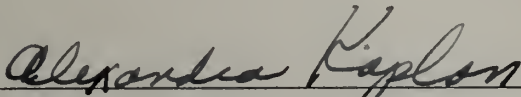
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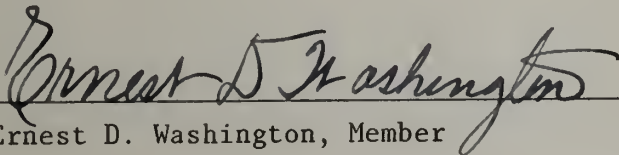
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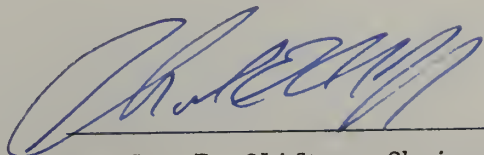
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Iqraa, Or Read! or Proclaim
Or 'Alaq, or The Clot of Congealed Blood.

In the name of God, Most Gracious Most Merciful

1. Proclaim! (or Read!)
In the name of thy Lord
and Cherisher, who created-
2. Created Man, out of a (mere)
clot of congealed blood.
3. Proclaim! And thy Lord is
Most Bountiful,-
4. He who taught (The use of)
the Pen,-
5. Taught man that which he
knew not.
6. Nay, but man doth Transgress
all bounds,
7. In that he looketh upon him-
self as self-sufficient.
8. Verily, to thy Lord Is the
return (of all).

Quran (Sura 'Alaq)
Abdullah Yusuf Ali

To my Mother, my Father, my wife
and all of those with
them, before them and to
those after us all:
Matinah, Maisha, Khalilah,
Hassan.

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It is rarely the rule that a person accomplishes a thing of substance without owing unpayable debts of gratitude to many people. That is true in this case as well. It is necessary to acknowledge my appreciation to several people in particular but also to the many others whom it would take another dissertation to mention. Many have contributed to my growth as an individual and as a student. I am most grateful to:

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To these people for whom I have the utmost respect and gratitude--
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To my mother and my father for their inspiration, help, and example of human wealth. To the Honorable Warith Deen Muhammad for his vision of a universal future. To all who have been like mother, brother, father, sister--friend when it was needed and ultimately to Almighty God from which comes all and to which all return.

Peace Be Unto You

ABSTRACT

A Cross-Cultural Study of Identity:

Toward a Theory of Africanity

(May 1981)

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The most empirically ignored and controversial of all concepts which purport to explain African-American identity is Africanity--the psychocultural referent of attitudes, values, behaviors, and beliefs based on the role of African heritage. Africanity can be used to explain the unique cultural, social and behavioral characteristics of African-Americans. The purpose of this research was to examine the identity structure of African-Americans in comparison with Africans and Caucasians in order to establish a measure of Africanity. Africanity is expressed through the varied and distinct forms of particular cultural and behavioral characteristics of African peoples. This ontology is expressed in two primary operational orders as defined by Nobles, 1972: 1) People are part of the rhythm of nature and 2) the survival of one's people is the paramount ethic in life.

Twenty-eight original items and twenty-three items from a Spirituality scale were found to distinguish the three groups on paired group

contrasts. Using a series of factor analyses with varimax rotations produced the nine factors which were named as follows:

- I. Sexrole
- II. Need for Authority and Respect
- III. Family Trust and Respect
- IV. Spiritism
- V. Communalism
- VI. Respect for Communal Knowledge
- VII. Cosmological Unity
- VIII. Humanitarianism
- IX. Faith and Duty

The two operational orders of Africanity are suggested by two discriminant functions which emerged to indicate that the three groups were significantly different: 1) Natural Unity and Tradition; and 2) Familism.

The nine factors of Africanity, the discriminant functions, significant correlations of Africanity with nine demographic and eighteen psychological measures, and a regression analysis provided support for the notion of Africanity as an extended identity. The transmission of Africanity to African-American culture was explained by a psychocultural conflict model for mediating the effects of racism.

The empirical findings also suggest a theory of African survivals as a way of understanding the unique behavior and psychocultural functioning of the African-American. This theory is formulated around the following notions.

- 1) Africanity continues to exist in the collective unconscious of African peoples in America in syncretized and reinterpreted forms.
- 2) The expression of the African ontology gives rise to specific values, attitudes, beliefs and behaviors in African peoples

because of the ethos expressed in the two operational principles: 1) Natural Unity and Tradition, and 2) Familism.

- 3) Africanity is transmitted through the primary socialization processes of the African-American family whose structure and function have evolved to carry out the demands of the two operational orders of Africanity in an alienating environment.
- 4) The survival of Africanity as a psychocultural dynamic establishes its survival value as a humanizing force.
- 5) The theory of survivalism can be employed in understanding the psychological functioning of African-Americans.
- 6) The theory of African survivals can be extended to concepts of human behavior. These concepts can be employed to establish a Natural Psychology as suggested by Akbar (1979) which is consistent with the patterns of creation established by Creator.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	vi
Chapter	
I. CULTURE, IDENTITY AND AFRICANITY	1
Introduction-Africa and African-Americans	1
Cultural Delegation as Psychological	
Enslavement	3
History of African-American Culture	5
Culture and Identity: A Psychocultural Framework	
for Understanding African-American Identity	9
The Concept of Identity and The Culture of	
Oppression	9
Identity as the Center of Personality	11
Africanity and Identity in African-American	
Culture	13
Racism's Effects	15
Identity as a Product of Culture	18
Social and Psychological Processes in a	
Cultural Framework	20
Culture as a Psychological Construct	21
Anthropology and Cultural Psychology	24
African-American Identity	25
Cultural Delegation	29
The Cultural Evolution of African-Americans	31
II. TOWARD A THEORY OF AFRICANITY	34
Culture and Africanity	34
Africanity in the New World	36
The Relationship of Identity to Culture and	
Africanity	39
The Origins of Africanity in Identity	41
Negritude, Blackness and Africanity:	
Psychological Results of Cultural Forces	42
Africanity and Africans	44
Africanity and African-Americans	48
Cultural Deprivation vs. Africanity	49
Socialization in an African-American	
Cultural Framework	51
Africanity: Toward an Empirical Construct	58
Purpose of this Study	62

III. METHOD	65
Subjects	65
General Sample Characteristics	65
Sampling Procedures	66
Africanity Scale Items	68
Other Instruments	69
Henry-Sims Identity Scale	69
Rotter Internal-External Control Scale	69
Manifest Anxiety Scale	70
Alienation Index	70
Black Power Ideology Scale	71
Experimental Design	71
Hypotheses	73
IV. RESULTS	75
Item Selection	75
Factor Structure of The Africanity Scale	76
Factor I. Sexrole	76
Factor II. Need for Authority and Respect	79
Factor III. Family Trust and Respect	80
Factor IV. Spiritism	80
Factor V. Communalism	81
Factor VI. Respect for Communal Knowledge	81
Spirituality Scale	82
Factor I. Cosmological Unity	82
Factor II. Humanitarianism	83
Factor III. Faith and Duty	83
Discriminant Analysis	84
Demographic and Psychological Correlates of Africanity	87
Multiple Regression Analysis	106
V. DISCUSSION	117
Implications of This Study for Theories of Africanity	117
How The Operational Principles and Factors Relate to The African Ontology	121
Psychocultural Delegitimation: A Conflict Model	129
How Correlates of Africanity Relate to Psychocultural Conflict	134
Demographic Variables and Factors of Africanity	136
Psychological Variables and Africanity	138
Spirituality Scale and Psychological Variables	142
Africanity as Extended Identity	143
Implications of Regression Analysis	147
Limitations of this Study	148

Conclusion: Africanity, Identity, and Culture Building	150
.	
REFERENCES	154
APPENDIX A	160
APPENDIX B	194
APPENDIX C	198

LIST OF TABLES

1. Summary of Demographic Data	67
2. Africanity Scale Factor Loadings and Group Contrasts . . .	77
Table 2 - continued	78
3. Demographic Correlates of Africanity	91
4. Psychological Correlates of Africanity	92
5. Psychological Subscale Correlates of Africanity	94
6. Demographic Correlates of Africanity Factors for Caucasians	95
7. Demographic Correlates of Africanity Factors for African-Americans	96
8. Demographic Correlates of Africanity for Africans	97
9. Significant Correlates of Africanity Factors and Psychological Subscales for Africans	98
Table 9 - continued	99
Table 9 - continued	100
10. Significant Correlates of Africanity Factors and Psychological Subscales for African-Americans	103
Table 10 - continued	104
11. Multiple Regression With Africanity as the Dependent Variable for Caucasians	107
12. Multiple Regression With Africanity as the Dependent Variable for African-Americans	108
13. Multiple Regression With Africanity as the Dependent Variable for Africans	109
14. Multiple Regression using Psychological Variables for Africans	111
15. Multiple Regression using Psychological Variables for African-Americans	112
16. Multiple Regression using Psychological Subscale Scores for African-Americans	113
17. Multiple Regression using Psychological Subscale Scores for Africans	114
18. Multiple Regression using Demographic and Psychological Variables for Africans	115
19. Multiple Regression using Demographic and Psychological Variables for African-Americans	116
20. Correlation Matrices for Factors of Africanity for Africans	199
21. Correlation Matrices for Factors of Africanity for African-Americans	200
22. Group Means for Africanity Scale Questions	201
Table 22 - continued	202
23. Demographic Data-Home size by Group	203
24. Demographic Data-Family Pattern by Group	204
25. Demographic Data-Religious Denomination by Group	205
26. Demographic Data-Religious Activity by Group	206

27. Demographic Data-Group by Sex	207
28. Demographic Data-Group by Age	208
Table 28 - continued	209
29. Demographic Data-Group by Marital Status	210
30. Demographic Data-Group by Number of Siblings	211
Table 30 - continued	212
31. Demographic Data-Group by Family Pattern	213
32. Demographic Data-Group by Family Income	214
33. Demographic Data-Group by Ethnic Background	215
34. Demographic Correlates of Sexrole	216
35. Demographic Correlates of Family Trust	217
36. Demographic Correlates of Need for Authority and Respect	218
37. Demographic Correlates of Spiritism	219
38. Demographic Correlates of Communalism	220
39. Demographic Correlates of Respect for Communal Knowledge	221
40. Demographic Correlates of Cosmological Unity	222
41. Demographic Correlates of Humanitarianism	223
42. Demographic Correlates of Faith and Duty	224
43. Psychological Correlates of Sexrole	225
44. Psychological Correlates of Family Trust	226
45. Psychological Correlates of Need for Authority and Respect	227
46. Psychological Correlates of Spiritism	228
47. Psychological Correlates of Communalism	229
48. Psychological Correlates of Respect for Communal Knowledge	230
49. Psychological Correlates of Cosmological Unity	231
50. Psychological Correlates of Humanitarianism	232
51. Psychological Correlates of Faith and Duty	233

LIST OF FIGURES

1. Function 1 - Discriminant Function - Natural Unity and Tradition	85
2. Function 2 - Discriminant Function - Familism	86
3. Discriminant Function for Africanity Factors Function 1	88
4. Discriminant Function for Africanity Factors Function 2	89

C H A P T E R I

CULTURE, IDENTITY AND AFRICANITY

Introduction: Africa and African-Americans

You have no identity until you know where your blood is coming from and where your soul is going,... (Semaj, 1980).

This Akan saying captures the most essential sociocultural and psychocultural problem of African peoples. The implications of this wisdom embodies the aspirations, motivations and yearnings of the formerly enslaved African-American for true human freedom. Blood in its root connection is symbolic of the driving forces of human motivation, human feelings, consciousness and human conscience. It is blood that motivates our work and protects our lives when sacrificed. It is blood that nourishes and cleanses our physical bodies and blood that runs in our veins. It is the heart that pumps our blood. The heart is symbolic of human motivation in its connection with the driving forces of human aspirations. It is with our heart that we love. It is our heart that bleeds in sorrow. It is our heart that seeks God. These two forces in our nature are given direction by the driving force of mind--mind as intuition, as intelligence and, as insight. When these forces function as one our human nature reaches its perfection. Those forces that move and preserve human nature we term knowledge, culture or ideology. Through the structure of society these physical and metaphysical forces move the human endeavor forward. Particular cultures, knowledge and ideologies pass, one rising from the retilled soil of

another. The need for a cultural-logic of the African-American is a vital next step forward. Sengor (Jackson, 1976), in speaking of the African-American mind, saw in its aspirations a goal to establish a new humanism that combined European rationality with African intuitiveness.

This goal can only be reached through an intuitive-rational, cultural-logic system which makes sense of the African and extra-African experiences of the African-American. Africanity does not mean simply African survival but the psychocultural and sociopolitical expression of that survival in its dynamic sense.

Patterson (Hale, 1977) has suggested, from an historical perspective, three ways of analyzing the experience of African-American people. The first is the catastrophic view: that African history, culture and psychology were totally destroyed. The second, contributionism, suggests that the European world originated in the African world and is important only where it has built upon or admitted the positive experiences and contributions of Africa and African-Americans. The third is the survivalist notion that sees the African-Americans roots in Africa, and these African roots as having nurtured the life forces through the diunital (good and bad) experience in America, with the triumph being the survival of the human nature of the African-American. The first (catastrophic) ignores the African past and leaves the African-American with the identity of "slave-nigger" or, at best, a pathological "white man." The second, contributionism, resulted in the "Black consciousness" movement but leaves the African-American with an identity based

on skin color, not culture. The third (survivalism) becomes the source of a new cultural logic which becomes the source of a human renewal whose origins are African and American.

Cultural delegitimation as psychological enslavement. The forces of oppression and their consequences form a psychocultural dynamic with Africanity to influence the evolution of African-American identity. This process follows a prescribed pattern based on the paradigm of racism and cultural domination. First the African was removed physically from his land; second he was subjected to a new cultural, linguistic and religious environment alien to his own; third, his original culture was prohibited and delegitimized; fourth, he was kept materially and educationally impoverished and exploited; fifth, human and institutional relationships were negated and new forms imposed; and sixth, internalization of the social and cultural forms results in a loss of identity, a distorted view of self, and a disorganized culture. The goal of this process is the incorporation of the world view or social theory of the oppressor (Racism) or a reactionary stance to it ("Black Racism"). As both Wright (1980) and Cress-Welsing (1974) have pointed out, the ethos and social theory of Western Caucasian man has been racism. This dualistic concept of human beings (black-white) and its value structure has its "scientific" root in the influence of the social Darwinists and their model of cultural evolution. Thus the "ideal type" is the Caucasian upper-class male of specific genotype and the ideal culture is Western-Eurocentric. The reactionary stance simply reverses the false logic and assumptions of the original. It

must be pointed out that this racial-logic system is historically foreign to African people, and if we do not intend to depart from the spirit and blood of our ancestors, it so remains with African-Americans.

The results of this ethno-scientific analysis are the theories supporting the ideas of cultural and psychological inferiority as explanations for the behavior patterns of African-Americans. As Sizemore (1979) has suggested, this theory is maintained by domination of resources and knowledge. Thus the effort is to relegate all other cultures, ideas and peoples to an inferior symbolic universe. Clark (1970) speaks of this as a process of cultural and psychological delegitimation. As Ward (1973) suggests people do differ along ethnic and subcultural lines but not in the sense of inherent nor de-facto superiority and inferiority.

The problem of the African-American currently involves looking at his experiences as a broad movement and adaptation of African culture and psychology to the conditions of oppression and looking through that struggle to reclaim a true human identity. Anise (1975) suggests the operative proposition is cultural revitalization as the basic imperative of psychosocial, economic and ideological development. As he states:

All forms of development must of necessity take place within the confines of a given culture.... People may not be fully aware of the conditioning and socializing power of existing culture. Culture exists as a given whether people become conscious of its conditioning, socializing, and cognitive dimensions. The consciousness of the operative norms of any given culture provides the means by which cultural engineering can take place (Anise, 1975, p. 43).

History of African-American culture. The African-American culture of the loss of continuity with history, culture, and a definitive African personality began 400 years ago with the beginnings of physical and mental enslavement. In contrast, for the African there is still an interconnection of all things which compose the universe. As Pierre Erny (1973) observes: "The African cosmos is like a spider web: its least element cannot be touched without making the whole vibrate. Everything is connected, interdependent" (Erny, 1973, p. 15).

Physical enslavement has fewer present-future consequences for African-Americans than the psychological enslavement resulting from the "rip off" of identities which tore apart the web of experience during the processes of slavery, segregation, and racism.

The psychological effect of slavery was accomplished by forcing the separation of the slave from his psychosocial roots. Some of these processes involved: 1) separation of family members; 2) separation of common groups (tribes); 3) prohibition and consequent loss of original language; 4) prohibition of social customs; and 5) prohibition of religious practices. The slave culture, social fabric, language and "Psyche" which resulted was a consequence of a disconnection from the slave's past. The slavemaster, through the prohibition and disconnection of the slave from the past, could make the slave inferior and dependent on the new culture, language, customs, and religion. The slave was forced by the social and psychological power of the slave system to accept the new culture often by physical restraint or violence and certainly through fear.

Segregation forced the slave, after being physically freed, to remain subserviant by prohibiting or limiting education, economic participation, political power, social mobility and freedom, and other civil rights. The forces of segregation employed the use of law, terror campaigns, and prejudice. The situation for African-Americans remained one of powerlessness and inferiority, resulting in an inability to determine the past or present and future destiny.

The Black identity movement of the 1960's and '70's brought a re-examination of the past but forgotten African heritage of values and psychosocial identities of African-American people. More decisively, the identity revolution brought an unwillingness to live with existing conceptions of African-American identity. The cultural movement was towards a reconnection with the African past beyond 1619. The psychological movement was toward an unknown psychological freedom from addiction to Caucasian mentality and values, and the resulting conditions of social oppression.

In analyzing the framework of culture and its impact on identity formation it is evident that social structure and socialization bring about identity. The cultural and social isolation of African-Americans had an influence on identity in the following ways: African-American culture retained Africanism in syncretized forms; these forms are part of the basis for adaptive mechanisms in the socialization process in African-American culture; these Africanisms have an unconscious impact on the behaviors of African-Americans; the forces of racism and slavery having maintained oppression and suffering also unwittingly aided in

maintaining Africanity and identity. The impact of these forces is to produce identities which reflect adjustments mirrored in unique language usage, communal existentialism, extended family networks, diunital existence and the ethos of suffering which we find in the culture of African-Americans.

The Harlem Renaissance and the "Back to Africa" movements of Marcus Garvey of the 1920's and '30's were the first occasions in African-American experience during which the cultural heritage of Africa become important. The theme of Marcus Garvey was the dominant force of that period. African-Americans began to look at the issues of nationalism, the African experience, and African cultural heritage. During this period artists and writers began to express the African-American experience of oppression in their work. African-Americans became vocal and assertive about their heritage and rights. New African-Americans emerged proclaiming their right to determine their destiny. The Niagara Movement, the Brotherhood of Sleeping Car Porters, the Harlem Renaissance and Garvey stood for voting rights, jobs, and cultural awareness. African-Americans who did not believe in America's promises of freedom joined these movements. Garvey was soon discredited and jailed by the system and his movement ended in failure. The other forces of the Renaissance were soon disrupted by the stock market crash. Oppression again thwarted the movement of the African-American toward psychocultural freedom.

The civil rights era ushered in by the tired feet of Mrs. Rosa Parks and guided by the soaring vision and human spirit of Martin

Luther King, Jr. marks the psychocultural pivotal point in African-American history. The revolutionary spirit of Nat Turner, the economic ethic of Booker T. Washington and the philosophical theories of DuBois came to fruition in this one irresistible movement. Civil rights took aim at the segregated structures of Jim Crow society. Having won the legal struggle, its momentum turned to the conscience of society and from its struggle came the anti-war movement, the women's movement and the other freedom movements which removed the support of government from the racist-sexist attitudes in the power structure of American society. This represents a critical point because African-Americans had the same legal options of full participation as others. The dilemma of African-Americans at that point became the ambivalence of a swimmer who really wants to go swimming but who is going to hate the cold water in the pool. Thus he poised in an African intuitive way not taking the plunge into the "melting pot" knowing that his identity would not be easily accommodated in the morass. By racial-genetic definition he would only be regarded as "the fly in the ointment." He was of necessity moved toward the struggle of liberating his inner African self from psychocultural enslavement.

Thus from civil rights came the era of "Black awareness" and "Black power." The movements of "Black revolution and Black nationalism" took center stage with the Honorable Elijah Muhammad, Malcolm X, the Black Panthers, Fred Hampton, George Jackson, and Angela Davis all creating together a proud awareness of "Blackness" and "doing for self." The anticipated explosion of 400 years of "Black Rage" was more of a

ritualized charging back and forth without engaging the attack because his Africanity told the African-American that this posturing was all that was necessary and justified. Thus the importance of "Black power" was in its inner contemplative and carthartic psychological effects.

The African-American in his African intuitive way realized that his human dreams, like those of others, had become submerged in the dualistic, schizoid thinking of racial, sexual, and material oppression. Thus, in order for the African-American to realize his always human aspirations his role must now become that of a physician.

African-Americans, having suffered most from racism's effects, regard the still unnamed period of the seventies as a period of counter-revolutionary setbacks and seem never to have heard the prophetic vision of Martin Luther King from the mountain top, that echoes from four hundred years of enslavement: one day all God's children would be judged by the content of their character and not by the color of their skin. This was his dream and prophecy and that of all his ancestors all the way back to his African origins.

Culture and Identity: A Framework for Understanding African-American Identity

The concept of identity and the culture of oppression. Identity can be viewed in two frameworks: the internal and external socio-cultural. Psychological or internal identity forms through interaction with the socio-cultural or group identity. The group transmits its behavior, values, thoughts and feelings to the child to form the basis of identity. The psychological basis of this interaction is a feeling about

the self and others. In the identity formation of oppressed groups, this affect is a negative one, the result of images which comes from the socio-cultural environment. Through this process (internalization) the external merges with the internal. In the case of people of color, the image which comes to mind at an early age is of an inescapable, negatively evaluated, incongruent, definition of the self.

There have been two models employed by research to characterize the psycho-social problems of African-Americans; the deficit model (genetic inferiority) and the deprivation model (cultural inferiority). Neither of these models takes into account Africanity. The deficit model assumes that the biological organism (gene pattern) is inferior relative to the evolutionary development of the gene pools of other races or groups. Thus, the psychological capacity of certain races is viewed as less adequate for adjusting to complex learning patterns such as those found in a specialized, technological society. The social status and level of intellectual and social achievement of the group as a whole therefore is assumed to be limited by psycho-genetic capacity.

The deprivation model assumes that the genetic capacities of all races are the same. The deprivation hypothesis also assumes that the environment of oppressed people is impoverished psychoculturally and that this leads to understimulated and underdeveloped psychological processes. In other words, inferior performance in certain tasks and measures results from inferior cultural experiences.

The deprivation model currently contends that the so-called matriarchal family, its lack of economic viability and inadequate parenting,

are causes of "pathology" in children. The deprivation hypothesis is based on several assumptions which ignore or downplay concepts of culture and racism. One such assumption is that African-Americans retained nothing of African culture. It also assumes that: 1) African-American culture is not unique but represents lower-class culture in general, 2) that African-American families are very disorganized because of slavery, 3) and that African-American identities are pathological. Thus, the model contends that the child is psychologically ill-prepared. In contrast, a psychocultural hypothesis suggests that Africanity was retained in syncretized, unconscious, psychological forms and resulted in a unique socialization process and social structure. The African-American family in form and function conforms to patterns of syncretized Africanisms. Historically the majority of families were never matrifocal nor disorganized. Most importantly, African-American identities represent adjustment to racism and oppression instead of pathology. These adjustments are in response to the central importance of color conflict in the development of identity. The character of these adjustments has been formed by the forces of racism, oppression and Africanity.

Identity as the center of personality. The development of a healthy personality is inseparable from the growth and maintenance of a healthy identity which is the central organizing feature of personality. A healthy personality actively masters the environment, shows a certain unity, and is able to perceive the world and itself correctly (Jahoda, 1950). This development takes place over the entire life span.

Conflict resolution is the mechanism by which progressively more and more ego identity is developed. This leads to mastery over the self and eventually the environment (Erikson, 1959). Identity is the psychic and social part of the self around which the other features of personality form. Combining concepts from anthropology like culture, with concepts like identity gives us a psycho-cultural perspective on identity development. The critical stage in identity development is adolescence. The problem of identity for the adolescent is to establish a selfhood. For theorists such as Erikson each stage of development from infancy to old age is characterized by critical psychological conflicts. As Erikson (1959) stated, "For man to remain psychologically alive, he must resolve these conflicts unceasingly, even as his body must unceasingly combat the encroachment of physical decomposition" (Erikson, 1975, p. 51).

The⁷ development of individual identity is a two-way interaction as the concept of conflict suggests. Individual identity is formed from the fabric of the extended identity. The dual forces that shape the development of identity are psychological and socio-cultural in nature. The essential function of society is to provide and protect. Ideally society should have (by analogy), the nature of mother, in its structure and function (Muhammad, 1978). The problem of identity formation in a racially defined cultural environment is intensified by added conflict from racism, ethnocentrism, colonialism, and other forms of dehumanization. These conflicts result in profoundly unique patterns of development and adjustment. Ideas such as racism, elitism,

sexism and dualism divide people by dividing human beings within themselves. That is to say, their narrowly defined identities conflict with their human nature. Psycho-social reactions to the environment may range from total adjustment to extreme maladjustment among the people in such environments.

Africanity and identity in African-American culture. The identity structure of African-American children in a culture that precipitates color conflict, experiences unique problems around age two (Clark and Clark 1939). These conflicts are the kind which should arise in adolescence and for which the child is developmentally unprepared. The first psychological impact of this unique pattern is negative affect, a negative feeling about the self coming from the negative ideas of color racism being fed into the individual identity from the culture which should feed its growth. Na'im Akbar (1979) says that we live in a culture that is at war with our human nature.

Investigators have long recognized the special problems of identity formation in African-Americans (Clark and Clark, 1939). Theoretically this impact of culture on the identity development of African-American people occurs because of the interaction of unconscious Africanisms and the forces of slavery, racism, and colonialism. Africanisms were preserved because the deep structure of the African Ontology remained in the African-American psyche. The exclusion of African-Americans from the mainstream of society served to preserve Africanity. Because the deep structure of culture exists on levels of feeling, intuition, and rhythm. The collective mind of Africa used the

new forms and artifacts of the new culture as a medium to express itself. The collective mentality that resulted was therefore an interpretation of new forms using old ways of thinking. Not being allowed to become a part of the new culture and its ways, this is indeed the only adjustment possible. The new people made their new world in accord with the unspoken cosmological, psychological unconscious, which was their only real heritage. Almost 400 years of being excluded from the cultural mainstream resulted in slow and indeed careful incorporation of the collective mind of the new culture. The new culture at the same time was gradually incorporating something, albeit unadmittedly, of the African-American culture. The removal of the cultural barriers of the civil rights movement of the sixties makes Dr. DuBois' call for cultural nationalism (preservation of African-American culture) prophetic.

Under the influence of racism and with the unconscious dynamic of Africanity, African-Americans have maintained their identity, and shaped their destiny as best they could. Not consciously knowing, nor fully appreciating their past and held in check by the forces of history the African-American stands in a singular position on the stage of human affairs, being like a fallow field waiting for a crop to be sown. Having gained access to the tools of scientific and material culture and needing only a new identity and culture incorporating the best of what history and nature have designed for the human being.

To accomplish this African-Americans must first establish for themselves those processes of acculturation, socialization and

leadership that will bring about a complete restoration of identity. Racism as a social order has been abandoned. Its socio-cultural barriers are no longer supported by leadership, law nor social power. This return to socio-cultural equilibrium brings with it the opportunity to regain psycho-cultural equilibrium. As Mosby (1970) has pointed out, "If equilibrium in interactions between two groups exists then psychological equilibrium will characterize members of the sub-culture. When racism, prejudice, and superiority characterize these interactions the result is a psychological conflict of color for the oppressed and the oppressors" (Mosby, 1970, 136-137).

Racism's effects. The primary cultural experience of African-Americans through almost 400 years of history has been racism. The deepest impact of this pathological social theory was the attempted psychic homicide of the identity of the African-American (Wright, 1980). Bobby Wright calls this effort menticide and explains it's primary method as replacing all indigenous cultures with Caucasian Western culture. The socio-cultural environment of racism precipitates identity conflict through the mechanisms of institutions, and images it presents to feed the minds of people.

When we examine the nature of color prejudice and racism, we must examine the nature of the psycho-social reality from which they arise. Thus, we may think of prejudice in terms of the psychological attitude of intolerance which, when combined with power in the social sphere, becomes oppression. The two elements which identify the individual internal psychological framework are fear and anger. The element of

fear precipitates the anger in both cases. For the African-American, this fear has been a fear of the historically institutionalized brutality resulting from the dehumanizing practices to which he has been subjected. For the Caucasian, this fear is a fear that the dehumanized are really human and have to be treated as equal, economically, socially, culturally, and educationally.

Anger arises from the ethnocentric perception of color differences in the oppressive environment. Anger in the African-American results from the oppressed condition. Anger in the Caucasian is elicited when the oppressed people voice their condition. These feelings of anger and fear bring about prejudiced attitudes in Caucasians and attitudes for survival or survival strategies for African-Americans. When attitudes are translated into behavior, institutional and interpersonal intolerance results.

Historically, the struggle to eliminate racism has not been concerned with attitudes on a personal and interpersonal level. The race relations approach to changing attitudes and prejudice has been of questionable success. Attitudes and prejudice may not change for a long, long time but if the oppressive mechanisms of institutional power change, then intolerance cannot be translated into systematic oppression. The attitudes in racist culture produced by fear and anger become racist oppression when the power of institutions is employed.

Any definition of racism must view institutionalized power as the key to the processes of racism, and its redistribution as the key to the elimination of racism. These processes operate in maintaining the

forces of inequality and racism against all ethnic minority groups. The way they apply to African-Americans, women, and other ethnic minorities are different. Ethnic groups choose to be identified by their separateness through culture. Visibility by color is uniformly high since color is immediately obvious in interactions. When the symbols used to define the oppressed group are inescapable, then the oppressed and the oppressor must learn to value that difference. The same might be said of women.

Minorities are defined by sociocultural powerlessness. They may be oppressed only as a reflection of the use and distribution of power. It is economic, political, social, and psychocultural powerlessness that result in disenfranchisement and oppression, and not the differences among groups of people.

The thrust of the African-American civil rights movement of the '60's and '70's was to deal with psycho-social powerlessness. Thus the title "Black power and Black identity" are used to describe its goals. With the removal of institutionalized barriers, the question then becomes: What kind of leadership, socialization processes, acculturation mechanisms and influence is needed to restore a vibrant identity and community to the African-American people?

When the limits of power and stress in the psycho-social environment cause conflict in individual identity, the attainment of sociocultural control and influence for the group becomes necessary. The African-American people in a society which stresses individuality must re-establish their identity and culture as a group. Amalgamation and

even forced integration are not suitable alternatives. Instead of incorporating or eliminating differences society should uphold ideas which give values to difference. The removal of these forces will allow equilibrium to be restored. This will free subcultural groups to shape their own identities within the society. The society cannot force attitudes to change, but as long as it does not lend its power and influence to the racist, the equilibrium can be restored (Muhammad, 1979).

Identity as a product of culture. The development of identity in African-Americans as in all people, is shaped by the cultural process. The formation of individual personality as seen from a psychocultural view involves the forces of social and interpersonal relations among individuals and groups that are in the process of cultural continuity and evolution.

Society exists as both objective and subjective reality. Berger and Luckman (1967) state: The individual is born with an instinct toward sociality; and becomes a member of society. The beginning of this process is internalization, the interpretation of an event as expressing meaning. This process begins with the parents and extends to include the entire social structure. Only when a child achieves this level of socialization which is an ontogenetic process by which internalization of reality is brought about, is he considered an individual who exists in society.

Every individual is born into an objective social structure within which he encounters significant others. These significant others

communicate their own internal processes (feelings, thoughts) and their relationship to the social structure. As an example Berger and Luckman cite the effects of class on the development of identity. They observe that the lower-class child not only absorbs a lower-class perspective, he absorbs it in the idiosyncratic way of his parents. "The lower-class child will not only inhabit a world greatly different from the upper-class child, but may do so in a manner quite different from the lower-class child next door" (Berger and Luckman, 1969, p. 128).

The contents of socialization are determined by the social distribution of knowledge. This knowledge is the social reality of the adult world which the child comes to inhabit. Thus his identity is strictly determined (ontogenetically speaking) until the child is capable of choosing (to a limited extent) those customs, habits, values, and lifestyles with which identity forms.

The social isolation of African-Americans from the mainstream makes the process of socialization a process of forming unique identity in a unique frame of reference. Racism is the force which maintains the distance of African-American culture, society, families, and individuals from the mainstream of psychological reference (Western culture). Thus the knowledge, idea systems, and symbols are less likely to be available for inculcation in the subculture as a whole and particularly for the African-American at the bottom of society's ladder. Consequently he is typically socialized into a different world with a different social and personal identity.

Social and psychological processes in a cultural framework. Culture and the language of culture are the compelling forces which shape the individual in the idea systems of the group. Patterns of feeling and thinking, as transmitted by the group are symbols whose implications have a profound effect on every individual.

The patterns of behavior which relate to social structure and process as, for instance, in economic structure, political processes, legal order and the order established by official and unofficial rules, are not as important to the inner psychological functioning of individuals as are the patterns of feeling and thinking which are established much earlier in the individual psyche. These forces, however, are of vast importance to the situation of oppressed peoples who find their situation one of nonaccommodation vis-a-vis their patterns of thinking, feelings, and relating to the external social structure and process.

The task of the individual in adjusting to the society is twofold as defined by Sapir (1949). It includes those accommodations to the behavior requirements, real or supposed, of a particular society without which the individual would find himself isolated and ineffective. This process of adjustment secondly involves the effort to retain and make felt in the opinions and attitudes of others, that particular cosmos of ideas and values which has grown up more or less unconsciously in the experience of the individual--in other words, identity. These two adjustments according to Sapir tend to be compromised into behavior patterns which do justice to both requirements. Sapir pointing out the consequence of non-adjustment notes: "It is difficult and often

disastrous for an individual to give up those cultural patterns which symbolize him and his personality integration" (Sapir, 1949, p. 78). When external adjustment requires abandoning these symbol structures the result is often inner turmoil and conflict unless the person gets as much as he gives up. Thus the person is faced with a task of self preservation when he confronts a world that demands too much of him in psychological terms in order to fulfill social and material needs.

Culture as a psychological construct. No consistently agreeable definition of culture can be found to fit the needs of all situations. The definitions which give a psychological perspective are cited by Kluckhohn and Kroeber (1952). These definitions emphasize: adjustment to stress; learned behavior patterns transmitted from generation to generation; habitual ways of thinking, feeling and reacting; favoring certain motivations rather than others, and the acceptance of learned problem solutions, which define ethno-history, because they have met with success. Thus the behavioral framework is very much a product of the cultural process.

The problem of most theories of social science and subsequent social policy regarding the identity of African-American people is that they result from theorizing without the benefit of employing concepts of culture or cultural difference. By employing concepts of social class, cultural deprivation and genetic inferiority social science relegated the African-American to the bottom of American society and viewed him as a product rather than a victim of the models of deprivation, deficit, and genetic inferiority (as social constructs). Without

the benefit of culture concepts the existence of a separate socio-cultural world influenced by Africanisms and maintained by the forces of slavery, racism, and oppression is inconceivable. Thus, the African-American was viewed as an inferior deprived pathological Caucasian.

Anthropology and Psychology in the 1920's found a highly productive encounter when the psychoanalytic theories of Freud and others produced an interest in the role of culture in the development of personality. The ideas and theories of Boas (1896), first articulated in "The Limitation of the Comparative Method of Anthropology" challenged the ideas of the cultural/biological evolutionists. Boas' work The Mind of Primitive Man (1911) became a cornerstone of almost every contemporary attack on racism and was cited extensively in the 1954 Supreme Court Decision. Boas' position was that the differences among people arise from cultural rather than biological differences.

Boas' concepts of culture and those of his students represent the emergence of the modern anthropological concept of cultural relativism, in contrast to the ideas of the cultural evolutionists who considered the basis of human evolution to be biological and racial. Boas' concepts were among the first in anthropology and ethnology to counter the idea that there is a course of progress running from lower to higher humanity and that all the physical and cultural types of man mark stages in that course (Stocking, 1968).

Regarding the basic organization of the mind, Boas considered the evidence of three characteristic mental functions: abstraction,

inhibition, and choice. The existence of numerical and grammatical categories in all languages showed that abstraction was common to all men. Similarly, all human groups subjected their impulses to the inhibition of some type of customary control and exercised choice among perceptions of actions in terms of some sort of aesthetic or ethical standards. Granting they might differ in development, Boas argued that the differences were not great enough to allow living men to be placed on different evolutionary stages. Boas attributed the variation in the products of mental functions to the variety of experience and argued that the influence of the contents of the mind upon the formation of thoughts and actions was largely a result of cultural experiences.

The education of the "civilized" child transmitted to him a large body of knowledge based on the investigations and speculations of generations of scientists and scholars. Most people however, received this knowledge simply as "folklore." As Stocking (1968), a student of Boas points out: Hearing the explosion of a previously unknown chemical, the civilized child simply thought that certain materials had the property of exploding under proper conditions. For the primitive, the traditional context of a sudden explosion was a world in which he had been taught as a child to regard the heavens as animate and the very stones as endowed with life. Neither he nor the European offered a causal explanation of the new perception. They simply amalgamated it with other known facts. The difference was largely in the character of the traditional material. Thus, as Stocking points out, the apparent

primitive deficiencies in the logical interpretations of perceptions were the result of the character of the ideas with which the new perception associated itself.

The perceptions and identity of African-Americans is somewhat akin to the differences between the so-called civilized and primitive child. That is the differences of African-Americans exist because of the character of traditional material (or culture) and like the "primitive" these perceptions and identities are viewed as psychologically deficient. Some of these differences can clearly be seen in the relationship of African-Americans to African culture. The question is: have Africanisms (Africanity) affected the culture and consequently the identity of African-Americans and what are the mechanisms by which this impact takes place?

Anthropology and cultural psychology. The retention of African culture in African-American life has tended to be minimized in the cultural, social and psychological study of African-Americans. Melville Herskovits, a student of Boas, was one of the first to study African-Americans as a cultural aggregate and to imply that cultural adaptations must be considered in order to understand African-American identity. In Herskovits' early work (1925), he tended to minimize cultural differences because of the confusion of culture and race and the impact of that confusion on government policy. Herskovits, much like E. Franklin Frazier, an African-American sociologist, argued that the African-American had been totally assimilated culturally. Thus, he saw Harlem, in the midst of the Harlem Renaissance, as a separate part

of the city but in its social, economic, political, and psychological make-up as part of the larger whole of the city. When he became familiar with Puckett's Folk Beliefs of the Southern Negro (1926), his views began to change. His commitment to the "melting pot" theory was replaced and by 1930, after field trips to West Africa, he began to argue that the cultural differences of African-Americans had a legitimate basis in African culture and African-American culture had affected the mainstream, i.e., some customs and beliefs had become assimilated as American. He began to see that spirituals, jazz, and some aspects of southern dialect, etiquette, cuisine, and religion were all African in origin.

African-American identity. African-American identity has been the object of extensive writing and research for over a century in the United States. Many historians, sociologists, anthropologists, and psychologists have proposed theories of African-American identity. The many definitions are dependent on the time and perspective of the researchers. The notion that there is something called a collective African-American experience and identity is historically and necessarily valid. It is a more accurate statement, however, to say that racism is the experience which has dictated most theories. The nature of that racism along with many other factors, has resulted in certain conceptions of African-American identity which might better be looked at from a psychocultural point of view, rather than the deprivation (cultural) and deficit (genetic) models.

The dual forces which shape the development of identity are

psychological and socio-cultural in nature. The psychological involves the internalization of and response to patterns learned from the socio-cultural processes which determine the feelings, thoughts, behavior patterns and lifestyles of people.

A psychocultural conception of identity encompasses the past, present, and future of individuals and groups. Identity means the sameness in all that constitutes the objective reality of the existence of a person or people. It refers to the unity and persistence of personality and comprehensiveness of life or character. It is the self sameness and oneness of a person and a people. A condition whereby reality, at its deepest level, renders subject and object as one (Webster's, New World Dictionary, 1973).

Psychocultural conceptions express the identity of individuals and groups in internal psychological terms and in relation to the social or external attitudes of individuals and groups. Individual or internal identity is an expression of the self and encompasses the needs, aspirations, motivations, and history of a person. Group identity is analogous. It is partially formulated by the group itself from its history and culture, its cohesiveness, power, direction, and leadership. Individual and group identity in ethnic and minority cultures are also influenced by the external press of power and attitudes of the larger society, i.e., racism.

The problems of African-American identity development are due to conflicts which evolve in an ontogenetic (growth related) and epigenetic (sequential) fashion. Thus the child is at first a passive

recipient of input from his environment. Then he gradually learns to respond to his environment and eventually, in some perhaps small measure, learns to cope with his environment. This epigenetic process assumes a nurturing environment primarily composed of significant others. Those aspects of the environment which are most essential to the processes of identity development are social in nature; the family (and the extended family), the society and the social structure (Erikson, 1950).

The atypical problem in identity formation faced by the African-American is the conflict which arises from color racism. This psychological conflict precipitated by the social environment functions in the processes of socialization. The conflicts of the African-American are both external (socio-cultural) and internal (psychological) in nature.

The external conflict is rooted in the social condition of African-Americans in America and indeed Western society. The conflict stems from confrontation with a social structure and process that are inherently racist. Historically, African-Americans were separated culturally from the mainstream. This separation was started in slavery and maintained by racism. African-American subculture is characterized by the retention of Africanisms and the accommodation of resulting lifestyles in syncretized forms by the mainstream.

African retentions are the unconscious undercurrent of the identities of African-Americans. After having been enslaved and transported in the middle passage, stripped of and prohibited from maintain-

ing the language and other external manifestations of African history, culture, and tradition, the slave began adjusting to the new, different, and oppressive environment in a manner consistent with his African psychological outlook. That the African adapted to his environment in a unique fashion is evident in the unique behavior patterns, language, and lifestyles of African-Americans.

Those patterns of culture which are defined by cultural anthropologists as psychological include ethno-history, problem-solving, thinking, adjustment and stress. These patterns are at a level which accounts for the historical retention of Africanity and the development of a unique African-American experience. Thus, in terms of unique behavior and identities, we find cultural continuity and cultural evolution in the separate subcultural experience, being maintained by processes of socialization both in spite of and because of racism.

The slavemaster could prohibit most of the external expressions of culture but could not control the fashion of adjustment internally. The slave was allowed to express his internal psychological uniqueness in music, religion, and other fashions which were not understood or which were thought to be unimportant, primitive, or harmless. The slaves' African outlook led to a syncretized language which was European in form but African in structure and usage, a syncretized family structure which seemed nuclear or "matrifocal" in form but extended in function, and a social structure which was both individual and communal in outlook. Thus, the uniqueness of African-American experience and identity is found in its existential, functional, and experiential

psycho-social and adjustment patterns.

The error of social science in describing and defining African-American identity lies in its ethno-scientific value analysis of structural forms without the understanding of function, especially in the areas of family and community life as they affect socialization. This error is predicated on the assumption that African-American subculture simply manifests the ethos of lower-class American culture. The cultural process in African-American life embodies an ethos with an undercurrent of African retentions which evolved with the forces of racist oppression and results in an identity formed from Africanity and psychocultural conflict.

Cultural delegitimation. The culture of African-Americans, having existed in a partial but delegitimized manner, results in identities which function with respect to this partialized existence; that is, in a constant quest to avoid psychological delegitimation and to find some measure of competence. This competence is often confined to experiences within the African-American family, social structure and community which by virtue of its economic and political disenfranchisement offers too many delegitimized (illegitimate) and restricted avenues for competence.

The process of socialization within African-American subculture is the process which has provided the psychological framework for the formation of African-American identity. The socialization mechanism in the dominant culture characterized by racism forms the basis for the psychological conflict of color. Socialization in the dominant culture

has affected the transmission of color racism by influencing images, attitudes, perceptions and behavior within the subculture. The psychological impact of the internalization of the attitudes of the dominant culture has been to create self-doubt, self-hate, and self-destructive attitudes among African-Americans--a sometimes debilitating inferiorization of identity. The product of this process, until the "Black power" and "Black identity" movement, was the psychological phenomenon of inferiorization and self rejection. The process of identity formation is characterized by this conflict of self rejection versus self-acceptance. The task of socialization in African-American culture is to aid the African-American in resolving conflict. Thus African-American culture has developed adjustment patterns rooted in syncretized Africanisms, shaped by the forces of oppression, and transmitted by the processes of socialization and acculturation. What has been called family disorganization might be better characterized as adjustment in the form of extended families, and what is termed social disorganization may be viewed as adjustment in the form of communal existentialism. The aspects of socialization which contribute to adjustment patterns include aspects which mediate between the conflicting psychological process of self rejection and self-acceptance.

The African was able to survive enslavement because of his cultural ethos, particularly the ethos of diunital existence. Looking at life as being neither good nor evil (diunital) and understanding in a circular conceptual way that the worst of circumstances will get better, the African could adjust to slavery. This attitude was translated into the

ethos and will of survival. Thus where others might not have survived, African-Americans found ways to adjust. Similarly, the ethos of dual existence allows African-Americans to adjust to an experience of psychological conflict which occurs in most aspects of life and which presents problems predictably and protractedly.

The cultural evolution of African-Americans. The cultural revitalization of African-Americans is focused on the development of a cultural consciousness which became "soul" during the Black identity movement. This process of revitalization has moved counter to the view that African-Americans lack any distinctive national or cultural characteristics. This latter outlook of liberal social science was set forth by Gunnar Myrdal in An American Dilemma (1944). Myrdal not only gave little attention to African-Americans as a community with specific orientations but termed them "exaggerated Americans" with pathological values that were borrowed from American values. Glazer and Moynihan (1963), E. Franklin Frazier (1957) and more recent social policy, including the Moynihan (1965) Report, have simply been variations of this theme.

This liberal tradition is promulgated by statements such as Moynihan's (1965) that the Negro is only an American and nothing else. He has no values and culture to guard and protect. Frazier, as late as 1957, in his work, The Negro in the United States, reflected this position when he stated: "Although the Negro is distinguished from other minorities by his physical characteristics, unlike other racial or cultural minorities the Negro is not distinguished by culture from

the dominant group. Having completely lost his ancestral culture, he speaks the same language, practices the same values and political ideas as the dominant group" (Frazier, 1957, p. 682). Frazier further emphasizes that Negro culture in the United States can only refer to the folk culture of the rural southern Negro or the traditional forms of behavior and values which have grown out of the Negro's social and mental isolation. When African-American scholars and people describe the unique lifestyles, institutions, and outlook on life of the ghetto they begin to see the existence of an ethnic culture. The core of this culture is found in the ideology of "soul" which Charles Keil (1966) in his book, Urban Blues refers to as wisdom through suffering. This suggests that African-Americans have a dearly bought experiential wisdom, a perspective by incongruity.

The plausibility of the sociological argument against a distinctive African-American culture rests on certain assumptions. First is the assumption that an ethnic group must have a distinctive language, a unique religion and a national homeland. This is a classical concept of culture derived from the study of "primitive" people. The argument is that slavery destroyed the culture of the slaves. Second it assumes that African-Americans have no distinctive cultural orientation (i.e., Africanity). Third it assumes that African-Americans were assimilated into the melting pot along with other ethnics.

Robert Blauner (1970) points out many reasons for the continued existence of African-American culture. His thesis is that ghetto subculture involves both lower-class and ethnic characteristics as well

as elements due to Africanisms, slavery, southern lifeways, emancipation, northern ghettos, and racism.

That racism is the basis and the most pervasive cause for the cultural core of collective memories, frames of reference and distinctive behavior of African-Americans is very easy to understand. The function of racism, as pointed out by Blauner (1970), was to keep the African-American out of "white" society. Racism has also served another purpose. As he states, "a continuing racist theme, with powerful social structural consequences, has served to consolidate rather than to erase the distinctive experience of the past" (Blauner, 1970, p. 355). African-Americans have long since realized, as Hernton (1966) points out, that racism is no American aberration but an institution built into the society and its cultural values. Thus the African-American was not only forced but often chose to remain outside the mainstream. This was one key realization among African-Americans which brought about the shift in emphasis in the 1960's from civil rights to "Black power" and identity.

The reasons for this shift are made clear by Blauner (1970) also. First, racism blocked participation of African-Americans in the dominant culture so that unfulfilled needs for symbols, meaning, and value had to be met elsewhere. Secondly, these processes and practices of exclusion had the effect of benefitting the majority culture so that the tendency to appropriate and use for profit the cultural creations of African-Americans was employed while denying the uniqueness of the milieu in which these creations arose.

C H A P T E R I I

TOWARD A THEORY OF AFRICANITY

Culture and Africanity

Studying the relationship of culture to human nature in psychology and cultural anthropology had its beginnings in the early 1920's (Kluckhohn, 1944b). Anthropologists, psychiatrists, and psychologists began seeing that the individual human identity grows and develops in the medium of culture.

There are three areas of concern which are addressed by the culture personality approach: 1) the relation of culture to human nature; 2) the relation of culture to typical (modal) personality; and 3) the relation of culture to abnormal personality (Singer, 1961). These basic issues imply many areas of additional interest. The problem of human culture, which nourishes the growth of individual identities, is to form a medium of human ideas in which the identities of all human beings can grow. Words or ideas form people, and distorted ideas or ideologies separate people within themselves and from each other (Muhammad, 1979).

History indicates that many ancient people understood human nature but these cultures failed to develop this nature and in turn have failed themselves. The universal problem of human beings is to find a true human identity. History, creation and Creator aim toward a universal human identity. Culture must foster material growth, as well as mental

and spiritual growth.

History seems to have uniquely prepared the African-American to aid in this growth. As DuBois (1903) and others have pointed out, we are a people who have been fashioned by history to be world conscious; that is, conscious of all human needs. This is perhaps the unique character and purpose of the African-American.

Dr. DuBois in his theory of cultural nationalism prophesied the need to preserve African-American identity until the completion of that purpose was possible. Just as DuBois suggested that color would be the problem of the twentieth century, the present author suggests that establishing a universal human identity will be the problem going into the twenty-first century.

The investigator in cross-cultural psychological research is usually interested in the connections between personality traits and different social systems and processes. The need of theory then becomes defined as the need for concepts of personality that can be used to integrate with categories describing social structure (Miller, 1961). Self identity is such a concept. The concept of self cannot be described outside the culture in which it develops (Miller, 1961). In this dual sense (psycho-cultural) the individual forms his or her unique individual character from the fabric or pattern of the cultural environment in which he or she grows and develops. We may in fact think of the individual as having an identity and of the group as a larger self or identity. Psychocultural concepts like identity express the character of individuals and groups in psychological terms and in

relation to social attitudes, circumstances and structures. Connecting African-American identity to its African past will establish its psychocultural roots. This common psychological heritage may serve as a link in the bridge to a universal future for human identity and a natural psychology as proposed by Akbar (1979).

Africanity in the new world. The ethnologist studying Africans in the new world refers to those living apart from the dominant culture as "part societies." Many such societies exist currently on almost the entire American continent. These societies trace some part of their cultural heritage to Africa. The African-American in the United States probably represents those most removed from the African connection. The "Black diaspora" is composed of cultures so varied that some still maintain the outward forms of Africa such as rituals, language, names, family structures and religion.

The Djuka, Saramaca, Matawey, Praamaka and the Boni of Surinam, Dutch and French Guiana are recognized as the most culturally African peoples in the New World (Price, 1968). These societies of runaway slaves, some of whom escaped soon after being brought from Africa, attempted to recreate Africa in the new world. These slaves formed themselves into tribes and clans combining Akan, Fanti-Ashanti and Bantu influences into a socio-cultural system. This system though heavily influenced by the dominant cultures, maintained in reinterpreted form many features of African culture. The matrilineal family system of the Fanti-Ashanti was reinforced by the independent spirit of women in the Boni Tribe while others of Dahomean origin were patrifocal

(Bastide, 1971). The family system besides containing elements of African matrifocality also incorporated features of polygamy. In Boni society the taboo of Kunu, from Fanti-Ashanti practices, provided a spiritual focus upon which the new society was based. This taboo involved the total rejection of internal violence, the breaking of which brought sickness, insanity or death. African practices in these societies include modes of greeting, clan inherited taboos, funeral practices, tatooing, and names given to children and to the gods. These practices brought Delafosse who studied the Ashanti in Africa to regard these maroon societies as near "pure" African. The clans are called Lo (from an Ewe term) and are headed by a chief or Granman who is also a high priest or medicine man.

The family is the extended type with children belonging to the mothers clan. Marriage involves paying a bride price and polygamy with maintenance of separate residences for each wife. Wives know and support each other, feel little jealousy and demand only economic support from the husband who spends time with each wife in turn (Bastide, 1971).

Other communities of this type include the Cujila of Mexico which combines both African and Indian influences and the Kromantis maroons of Jamaica who remain separate and secretive even from other "Blacks" (Bastide, 1971). In Columbia the Angolan culture of San Brazilia combines technical and agricultural techniques of the surrounding culture with the original Bantu culture.

E. Franklin Frazier (1942) made a study of 55 families in Bahia,

Brazil, a coastal multiethnic city. These families were organized around an African cult called the Gantois Candomble. These families were of interest because Frazier was interested in studying Africanisms in the family structure and hypothesized that the Candomble would influence the maintenance of such structures. The religious activities of this cult, like those of most religious activities of central and South America and even the U.S.A. are fusions between African religious practices and the dominant religion, in this case Catholicism.

The predominant features of religion in this area of Brazil are Yoruba and Dahomean. The names of the divinities are the expression of the myth system of the Yoruba pagan gods of the Orisha cult transformed into the voodoo cults of this area. This influence is seen heavily in Brazil, Jamaica, Haiti, Cuba, Trinidad and even Louisiana and South Carolina.

Frazier concluded from his studies that the family and indeed "pure" African practices had disintegrated in spite of the Candomble and was rather an accommodation to Brazilian conditions. This conclusion can be understood since Frazier as a sociologist was interested in "pure" African social forms and not psychocultural aspects which constitute the ethos of a people.

The sociocultural features of the Gullah islands of South Carolina and isolated areas of Alabama, Georgia, and Louisiana likewise have isolated communities which maintain some connection in language, custom and culture with African culture. These cultures vary in the degree of Africanity with regard to the degree of dominant cultural

influences, the length and type of enslavement and oppression, and current economic conditions. Bastide regards this as the result of two processes under which enslavement of Africans was operated. The first, paternalism in which the "Negro" accepts inferior status, in turns allows the African-American to remain isolated culturally while receiving some economic compensation from Europeans. The second, competitive type in which social advancement is blocked (e.g., segregation) and the African-American is forced to rebel. The latter Bastide points out is the situation under which the African-American tends most to abandon his African heritage by "going Western" in order to win economic, political or social rights. It must be added here that this denial and abandonment of the inner African nature is not just a rejection of self to become a "pathological and inferior, imitation white man" it is as well an abandonment of those truly human spiritual and cultural aspirations for the dehumanizing processes of Urban Western Caucasian man, the aspirations to which he himself is dissaffected, though his ethnocentric outlook mystifies him as to why.

The relationship of identity to culture and Africanity. Culture develops from man's concept of himself. People build their world based on their picture of human nature and human needs (Muhammad, 1975). These needs are the same for all people. But in outer cultural forms these needs are met by different structures, rituals and behaviors. The pattern they form represents a particular puzzle formed from the influence and fabric of their particular circumstance and reality. This notion of culture as a psychic phenomenon is clearly related to the concepts

of Africanity and identity. Culture represents a medium of ideas from which people develop, e.g., communists from communism, capitalists from capitalism and racists from racism (Muhammad, 1978). For Africanity (African cultural ideas) to exist in African-Americans some aspect of their culture must have provided a mechanism to preserve that culture. This mechanism is identity, the central organizing principle of personality (Erikson, 1959). The African-American is related to the African through the transmission of Africanity in the identity structure.

Identity is a very broad concept the basis of which is a feeling about the self in relation to the world in which one lives. The African-American, having been divested of the outer garments of culture, could only have retained Africanity deep within the psychic structure of his collective mind. Thus his Africanity, embodied and transmitted in his sense of himself, transmitted the vital essence of his culture into his American experience. Africanity was used to transform the experiences of 400 years of dehumanization into an experience of surviving and overcoming using the material which the whole of his cultural history had prepared him with.

Africanity represents a way of thinking, feeling and organizing experience based on the characteristics of African culture, particularly religion and philosophy. This aspect of identity in African-Americans was transmitted through the deep psychic structure of Africanity. Culture begins as a way of feeling, and thinking (intuitive knowledge). When reason is applied this becomes rational knowledge and when confirmed it becomes empirical knowledge. Thus the foundation of

all cultures and identities is embodied in their ideas and philosophies (Muhammad, 1978). When this knowledge is expressed in forms it represents the outward aspects of culture. Culture begins as deep psychic structures which are intuitive. These structures exist in the collective unconscious of groups of people with a common heritage (Jung, 1939). These psychic aspects express themselves in intuition, ways of thinking and feeling, the ethos and rhythm of life itself.

Thus the African brought to this country carrying the psychic structures of Africanity, conditioned from the dawn of history in his self identity and put into slavery began to transform the structural components of his American experience into the psycho-social and psycho-cultural aspects of African-American identity.

The origins of Africanity in identity. The importance of culture in the context of identity development for African-Americans is implied in this idea or construct which is referred to as Africanity. The unique character of African-American identity can only be explained by the concept of Africanity. The question might be asked, "How are you all different or unique other than in color?" Mosby (1972) points out that African-Americans intuitively know that they are unique. This uniqueness has nothing to do with biological mechanisms (the new racism) but with the experience of slavery and oppression and the vibrations of Africanity molding the character of an entire people. To use an analogy, if we make a loaf of wheat bread and add additional ingredients to make stuffing, it still retains its original character though changed in form outwardly, it is in substance unchanged. This is what has

occurred with African-American identity. African-Americans didn't start from a new substance but with various mixtures of common elements from the deep structure of African culture vibrating in them from the distant past.

African-American identity is something more than the psychology the enslaved, deprived, ghetto-dwelling environment could produce. It is not like the identities of other poor or ethnic peoples. It was the product, from the beginning, of a totally different experience, an experience of dehumanization unequalled by the experience of any other people. The survival of that experience is also unequalled in history. African-Americans were equipped with an ethos which gave them the pre-disposition to survive and to forgive the experience, having overcome it. Many researchers deny the existence of something called a collective ethos of Africanity among African people. One might ask: Does such a collective ethos exist among people in Europe where there are many different tribes? Yes, we call it Western culture and there seems to be no questioning of it. As Nobles (1972) points out, these researches have overlooked the similarities of the forest for the differences in the trees and terms it the "imperialist strategy of divide and conquer."

Negritude, Blackness and Africanity: Psychological results of cultural forces. The concept of negritude arose from the parallel movement of Black awareness among the Black French-Caribbean poets of Paris during the 1930's. The value of this movement exists in the international character of its implications which linked together for the first time

the diverse cultural and linguistic elements of the "Black diaspora." Leon Damas, Aime Cesaire and Leopold Senghor helped initiate this period of search for African identity. As Chappelle (1975) indicates, these poets used the techniques of the French impressionistic movement to break away from French culture and to give creative expression to an inner African self that had been hidden away. As Chappelle suggests by this process "Black people....learn to know themselves again, come to accept themselves again, and begin to believe in (i.e., to value) themselves again" (Chappelle, 1975, p. 73). Negritude is that extra African echo whose stirrings vibrate in concert with its truly African aspect, Africanity.

The latter day version of this psychocultural movement is implied in the use of "Blackness" as a term to describe personality (Thomas, 1973). Thomas describes this "Blackness" as representing an adaptive process which promotes self-esteem and allows for growth motivation.

A new term emerging from the former "Black nationalist" movement called the Nation of Islam and now called the American Muslim Mission was coined by the Honorable Warith Deen Muhammad. This term, Bilalian, is used to describe the ancestral connection with a Black African. More importantly it captures the essence of human identification with true human spirit and aspirations. The history of Bilal capsulizes the history of African-American people. Bilal was an Abbasynian (Black) slave who was the first caller to prayer and the companion of Prophet Muhammad Ibn Abdullah (PBUH). This name represents a man who was a "Black" African slave, whose strength and courage helped him to

survive enslavement, torture and oppression and whose great spiritual nature made him the first caller of others to the worship of one God.

The African views man as spirit in his essence with the physical and mental components as tools of spiritual development (Akbar, 1979, p. 12).

Thus the name Bilalian captures in one picture the colors, history, heritage, culture, fortitude, and human aspiration of the African-American.

In order to understand the ethos of Africanity we can examine some of the basic philosophical and religious ideas which characterize it. Mbiti (1970) points out that to be human was to belong to the whole community. Religion was an integral part of man's existence such that it and he and the whole of existence were inseparable. This is called the notion of unity. Everything was functionally connected and nothing could break or destroy that unity. The individual was at the center though he was a microcosm of the whole. The individual's being and motive power were the products of the cosmic order which was reproduced in him and which he could effect (Nobles, 1972). This also implies a collective consciousness--I am because we are. Some peoples assume man's dual nature (Dogan, Mende, Ashanti) but do not attempt to divide mind and body. Many other concepts are derived from this basic notion which we may think of as central to Africanity.

Africanity and Africans. To understand African-Americans in the context of African retentions which affect identity and through it the psychology of personal and social worlds it is necessary to examine the images, idea systems, and psychology of the African. In recent years

many scholars have undertaken the study of Africa and Africanisms.

Janheinz Jahn, in his classical study Muntu (1961), examines the African cosmos on a level of analysis that provides insight into the interconnection of ideas. The idea systems of African existence, though not understood so readily through analysis, is an experiential whole which rings a corresponding cord in the existence of African-Americans. If one wants to characterize African culture one must not separate place and time. According to Jahn:

That extra African part of African culture which survived and developed on the American continent is usually treated in its purely temporal aspect as history of slavery or history of the emancipation of the Negroes. The spatial component, namely Africa as starting point, as a conscious cultural heritage, as the true home of the exiles, is ignored, and where relationships are needed, where ways of living, thinking, or acting are to be interpreted and explained, the term 'Negro' is used instead of 'African.' So the historical relations are lodged in the individual, and cultural traditions are falsely translated into racial traits. In this way the African has become the 'Negro'--understood as a designation not of skin color but of a person who feels, thinks, reacts, dances, paints, and writes poetry in such and such a way.

The word 'Negro' is applicable only where--as so often in North America--'Negro' and 'non-Negro' are distinguished only by the color of their skins, not by their culture (Jahn, 1961, p. 216).

The Africans who were shipped off to America, whose families were torn apart, who were individually auctioned, treated as chattel and thrown together into working groups, lost in the process the languages of their ancestors and adopted in large part the languages of the slave owners.

As Jahn points out the slave owners did not think of African languages as languages, but as noises or stammering, means of communication

among animals, like the barking of dogs, and the twittering of birds. It has repeatedly been asserted that African-Americans abandoned African culture along with their African languages, and travelled into the new world without culture. Since they express themselves in European languages, they are said to belong not to African but to European culture... In European culture the language, the mother tongue, is the epitome of the national heritage; through it a European nation understands its own cultural unity (Jahn, 1961).

In African culture, language does not have this weight, for Nommo, the word, precedes the image. Thus, as Jahn points out:

The vocable as such is not loaded with ideas, it is not the carrier of sensations, it is not idea or image in the European sense. It is only the phonetic script for an object and has therefore no cultural value in itself. Only the Muntu, the unity of man which embraces living, dead, ancestors and deified ancestors gives it cultural significance, when he makes of it a word-seed or image. If he changes his vocabulary and creates images from the new vocables in the same way as in the former language, he has nevertheless preserved the essence of his language, the creative transmutation of the material of speech. It is not the vocabulary, but the way of using speech that is his real language. Kuntu, the way or manner, is an independent force. It is in Kuntu that the character of African culture is expressed (Jahn, 1961, p. 125).

In the African-American world some hybrid languages have arisen: Creole, Surinaams, Papiamentu, and others which are generally designated as dialects. Creole counts as spoiled French; Surinaams is also called Negro-English. As Jahn notes, the vocabulary consists predominantly of European words, but the syntax and word formation follow the rules of African grammar.

If one considers the grammatical structure of a language more important than its vocabulary then the three languages do not belong to the Indo-European group. In light of African

culture, which places function ahead of object, these languages must be described as neo-African languages (Jahn, 1961, p. 121).

The importance of language has its basis in the outlook or way of life and frame of reference of people--ontology. Its effects, however, are more profoundly different in a psychological rather than a philosophic system. Any philosophic system may be complex and explanatory and perhaps as predictive as any other. The impact of language in determining thought and behavior is however more profound. When we realize that the jungle drums were not used with a code to be translated (like Morse) but literally talked with a language of their own, which people understood without benefit of a separate symbol system other than the vocable, we understand why slaves were prohibited from playing them.

The ethos of African culture is spiritual and has a disposition akin to the collective unconscious. This ethos, Nobles (1972) states is based on two operational orders in the deep structure of African culture. The first is that people are part of the natural rhythm of nature. The second is the notion of the survival of one's people as a paramount ethic. This is a vital attitude, a faith in a transcendental force and a sense of oneness with that force as it is manifested in nature (Nobles, 1972).

Time is another concept used in explaining Africanity. It was not measured or given any real concern as to its passage. It was instead tied to events and governed by the past and present. The security of communal existence is mirrored in this concept because there is no

concern or need for thinking in the future tense in traditional African thinking. The future does not exist because its events have not occurred and cannot therefore constitute time (Mbiti, 1970).

Also from this unity comes the concept of kinship. Collective responsibility and collective unity defines kinship. Kinship controls most social relations. The kinship system extends to such an extent that everyone is related to everyone else. It includes the living, the dead and the yet unborn. The extended family is a kinship bond which includes many households and quite commonly whole villages.

Another vital concept is called diunital existence, which explains the relationship between good and evil. The basic belief or value is that good will eventually triumph over evil. A person can also be good and bad at the same time. This is consistent with the concept of unity. There is no absolutely good or bad person or situation. All things are viewed as belonging to the same creation. Religion, philosophy, science and life in general are facets of the same reality. God is one, creation is one and mankind is one (Quran, 1946).

Africanity and African-Americans. Herskovits (1965) focused on the similarity of traits of people in various circumstances and referred to the continuity of African cultural forms in terms of retentions, meaning that Africanisms were retained through slavery and oppression. He referred to the differences which were not clearly African as reinterpretation. He argued that self-sufficient women, common law marriage, respect for elders, and the custom of asking the women's family for her hand in marriage were justifiably "quite African."

Another process whereby an amalgamation of cultural elements results from joining one cultural tradition with another Herskovits called syncretism. Various degrees of syncretism can be seen in religious and spiritual beliefs of many new world African-American cultures from Brazil to New Foundland. The incorporation of African dieties, into Catholic saints, the rituals of voodoo and Black magic, and the overall social, psychological and emotional overtones of worship in many African-American churches are forms of syncretism.

Ironically, Herskovits' (1965) efforts in his book The Myth of the Negro Past, were in response to "Black" sociologist E. Franklin Frazier. While Herskovits saw the matriarchal family and serial marriage as re-interpretations of African polygamy, Frazier was committed to the early theories of socio-economic deprivation, based on the assumption that slavery had destroyed African cultural patterns and the African family structure as well. Another critical assumption made by Herskovits which had not previously been accepted by sociologists, was that social structure is an aspect of culture.

Cultural deprivation versus Africanity. The myth of family disorganization and unstable family life created by slavery is challenged by recent studies of historical records and documents from the era in which the patterns for the "matriarchal family" were supposedly established. Gutman (1975) has shown that the African-American household composition between 1850 and 1880 did not fit the patterns of changes predicted by the "matrifocal theories." During this period, Gutman points out, most free blacks lived in dual headed households both north

and south as well as skilled and unskilled. Thus economic factors for free antebellum African-Americans did not fit the economic and class assumptions supposedly underlying the matrifocal family. Examination of Freedman's Bureau records after 1865 show that no fewer than 70 percent and as many as 90 percent of (Black) households contained a husband and wife.

Furstenberg, Hershberg, and Modell (1975) in studies of the federal census for Philadelphia indicate that Blacks were about as likely as other ethnic groups to be organized in complex households, during the period from 1850 to 1880. More importantly, ex-slaves were more likely than the freeborn to have two-parent households.

Ripley (1975) in a study of separation in former slave families in Louisiana (1860-1865) found that 87.2 percent of the marriages were lifelong unions. Marriages not dissolved by force (35.7 percent) were due to death of one spouse. Desertions constituted a low percentage of dissolved marriages (.044 percent). Many separated marriages were reconstituted after the turmoil of war as indicated by formal marriage records.

These recent findings strongly contradict the theory of the matriarchal family as a product of slavery. Instead they indicate a strong sense of family among freed African-American slaves both before and after emancipation. Thus the causes of deprivation, family disorganization and the resulting pathology were not a product of slavery.

When people are excluded from power over economic resources then a situation of economic marginality necessitates reliance on kinsmen,

friends and companions, in essence, the inter- and intra-tribal networks of African culture called extended family networks. As we shall see later, this social network serves other crucial functions for the socialization process in African-American communities.

Socialization and language in an African-American cultural framework.

Most research and theory on identity has rested on the premise that the social processes within a culture are the precipitating factors which establish identity. The family, as Lee Rainwater (1966) has noted, is the "crucible of identity." Much of the research on African-American families and social processes has been characterized by notions of pathology, dysfunction, disorganization, and deprivation, both social and cultural. These notions have ignored the adjustment patterns of African-Americans which resulted from the retentions of Africanity psychologically, and adjustments to racism, slavery, and oppression.

As noted earlier some theorists have viewed African-American culture as separate and divergent from the mainstream of Western culture. Parker (1975) contends that culture renders African-Americans proficently different from Caucasians. One of these differences is language, which reflects the content and transmission of culture.

Language and culture are intimately interwoven in the formation of identity. Edward Sapir (1956) states: "Of all aspects of culture it is fair to guess that language was the first to receive a highly developed form and that its essential perfection is a prerequisite to the development of the individual as a whole" (Sapir, 1965, p. 175).

Language has intimate psychological qualities as well. Language is used to communicate in a symbolic system the relationships and meanings which a culture uses to express feelings and thoughts. The content and form of a culture is thought to be expressed in the symbolized meanings of language. Language allows people to integrate the past, present, and future into an usable system by which an individual and a group can arrive at a common understanding. As Sapir (1956) also points out: "...as a symbolic system language which reports or refers to or otherwise substitutes for direct experience does not as a matter of actual behavior stand apart from or run parallel to direct experience but completely interpenetrates with it" (Sapir, 1956, p. 176). This, as he notes, especially among so-called "primitive people," leads to the close correspondence and virtual identity of word and thing.

The diversity of African-American culture is rooted in the African oral culture tradition. Traditional science has failed to assess the values and effects of African-American oral culture. Orality reflects different lifestyles, thought processes, behavior patterns, learning patterns, concepts of time, perceptions and value systems.

Oral systems use only spoken and oral derivatives. As McLuhan (1964) states "the medium is the message." Thus the oral man is always spontaneously involved and acts and reacts simultaneously as opposed to being intellectually detached. This basic personality mode is responsible as McLuhan has suggested, for a style of interaction which contributes to a superior sense of community. The advantage of

the lettered orientation is shown in technology and literature; the advantage of the oral culture is the ability to carry out acts in a group or interpersonal sense. Sidran (1971) states that oral man makes decisions and acts through an intuitive approach to phenomenon. The lettered culture often delegitimizes what constitutes legitimate behavior, perception and communications for the oral man.

Sidran (1971) states that oral African-American culture aims at circumlocutions and tonal significance to convey a message. The significance of group interaction can be seen in the response of audience and performer in what is called antiphony or call and response in the African-American church (Parker, 1968).

The conception of orality is readily apparent in the socialization of African-Americans in the ghetto street talk or word games which children learn very early in peer groups. The verbal behaviors in rapping, shucking, jiving, running it down, gripping, copping a plea, signifying, and sounding, are distinctly African and African-American. The form and style of these verbal games is related to the concept of Kuntu (the way or manner). The object is in the game and the way that the game is played as opposed to being definitive or logical in form, content or objective. The ability to use these verbal skills is the basis for belonging to a group, having a reputation (status), and developing self-esteem (Kochman, 1969). Some games have an aggressive intent (to see who can take it) such as in "playing the dozens." Parker (1975) calls this game running down the existential existence of someone's mother. The derogation has nothing to do with the person's

parent in reality, it is to employ strategy and tactics in which one learns to analyze the feelings and beliefs of others, learns how to attack these beliefs and to defend one's own beliefs. This teaches the child how to deal with hostile forces. African-American children know which children to play the dozens with as well. If a person is known not to play almost no one will provoke him and he doesn't lose face. Usually the children involved know who can take it and who will fight and when one child gets angry (which is seldom) the game usually stops (Parker, 1975).

In the development of identity, as Berger and Luckman (1967) state, it is language that must be internalized above all. With language and by means of its various motivational and interpretive schemes are internalized from which images, symbols, values, and customs come to have meaning. Thus the power of *nommo* to cast a spell or work magic is a logically functional process to the African and the African-American. "The Rap" is what allows the African-American to function in a subcultural world where the emphasis on language and orality determines access to goods and services, interpersonal relationships and the identity of individuals.

There is such a relationship between language and the experience of reality psychologically that even in our own world as Sapir states: "...it is generally difficult to make a complete divorce between objective reality and linguistic symbols of reference to it; and things, qualities, and events are on the whole felt to be what they are called."

Thought itself is difficult to imagine without some system of

overt speech. Thus the importance of language is not merely in communication but in the process of forming the individual identities of members of groups.

Parker suggests that African-Americans deal with existential psychology daily, not as abstraction but as reality. Parker terms the processes evident in the verbal games of the African-American social world and socialization process communal existentialism. This feeling of shared values and existence has been noted by others such as Rainwater (1966), and Keil (1966). Among the values are diunital existence. That is, as defined by Dixon and Foster (1971), people are neither inherently bad nor good. Thus the child is taught little need to repress feelings of love or hate and can do both at the same time.

Another value system is expressed in the uniqueness of the individual and his rights. Naming and nicknaming are indicative of this value in socializing the child. Parker (1975) suggests that to name is to identify and to give meaning to an object. African-Americans express this value by the emphasis placed on choosing a name for children; to express a desire for the child to be like someone, not in personality but in character. Nicknames given by peers express this same value and can often express the character and personality of a person. The child usually has many nicknames as he grows up, different nicknames in different groups and his peers and others often never use and sometimes do not know his real name.

This unique individualism is taken to mean that what is yours is yours and others respect it. This also means that each person is

judged by what his capabilities, desires, and faults are individually and is free to be who he is. This is not, however, a selfish value for it occurs in the context of the extended family. There is a concomitant value of sharing whatever one has with others. This ability to share is often the most critical value in being in a peer group or community. Thus, a person's individuality is rooted in his ability to share in reciprocal obligations which bind him to family members, extended family members (who are not necessarily blood kin), and to peer and community groups. As African-Americans move into the social mainstream of middle-class values they often discard the values which are the roots of African-American heritage. Upwardly mobile African-Americans wish to get out of the pattern of reciprocal obligations in order to obtain material and professional advantages. It is an obvious rule that concern with punctuality, lack of emotional expression, and respect for social position are the kinds of values upwardly mobile people must internalize to be acceptable. Just as African-Americans experience conflict in the clash of values outside their community, their children must learn to cope with values in school which are neither understood nor accepted (Hale, 1977).

The consequence of this value clash results in the view of the African-American as aggressive, disrespectful, hyperactive, unable to talk and to think.

In spite of and because of the effects of racism and oppression the African-American community has had considerable freedom to fashion its own lifestyles, customs, values, language, behaviors and cognitive

styles. These outcomes of socialization which are adaptive at home, become maladaptive in a social setting where these patterns are defined as pathology, inferiority, and deprivation.

The relationship of personal and subcultural identity in an oppressive world is made clear in what Berger and Luckman (1967) term "secondary socialization." Secondary socialization is the internalization of institutional or institution-based subworlds. The process of secondary socialization involves the learning of a skill, trade or a body of knowledge which allows the individual to occupy a particular job, role, or social position. A society with only primary socialization would have a very simple stock of knowledge and simple patterns of social organization. All knowledge would be generally relevant with different individuals varying only in relationship to it (Berger and Luckman, 1967). As soon as there is some division of labor and some social distribution of knowledge, secondary socialization becomes necessary. Thus the task of developing a personal or cultural identity for African-Americans is in some ways no different from others. It is primarily in the processes of secondary socialization that the African-American finds difficulty. Each African-American is a unique person but his or her uniqueness seldom transcends "Blackness" as a defining character of life. This shared experience creates a bond more incapable than even physical chains. The impact of this common experience is characterized by what is termed modal, national, or group character. Modal personality refers to the impact of a common process of socialization which produces group identity.

The term modal personality has been used in anthropology to describe the impact of socialization on the formation and historical development of identity of individuals within a cultural framework. Identity arises as a consequence of individuality being expressed in the nexus of cultural and social processes that affect the adjustment of all members of the culture. The impact of racism and oppression as historical forces has been the significant factor in the development of African-American cultural processes and consequently on the modal personality development and identity of African-American people. Thus the historical development of racism and the retention of Africanisms set in motion during slavery have resulted in different adjustment problems and solutions for the modal personality of African-Americans. As the force of racism lessened those adjustments became less extreme. The modal personality and sociocultural adjustments resulted from the retention of Africanisms which were reinterpreted in African-American culture. The existence of "two cultures of race" allowed for these adaptations as long as they did not violate the forces of racism. Thus, the psychological existence of African-Americans in a very basic sense is predicated not on the destructive forces of slavery alone but on the unconscious retention of African language, symbol systems, social values, and behaviors termed Africanity.

Africanity: Toward an empirical construct. To develop a paradigm based on the psychocultural theory of Africanity we must demonstrate the linkage between distinct variables in Africans with variables in African-Americans and describe the ways in which these variables

interacted for 400 years with Euro-American culture. The focus of our efforts must be on the philosophical-psychological linkages. Language is a clear indication of the existence of Africanity. Whorf (1940) argues that people with dissimilar linguistic backgrounds will have dissimilar pictures of the universe. So-called Black English is an established fact (Simpkins, 1975). It is being rapidly adapted into the general culture. More emphatically, it is not poor English as some say, but conforms to the grammatical structure of West African languages. Language (words), as we recall, forms the person. Language is, therefore, clear evidence of the existence of Africanity in African-Americans (Simpkins, 1975).

According to Whitten and Szwed (1970), Africanisms in music have persisted with higher intensity than any other forms of syncretism. They state that African-American style is virtually identical with that of the heartland of Africa. Other syncretized forms are the form and use of language and social organization. In the area of social organization, community and family functioning suggest a syncretized form due as much to the style of Africa as to comparisons with middle-class norms which scholars have emphasized in discussions of disorganization, disorientation, pathology, and deviance in social organization.

We might assume that Africanity calls for conscious mechanisms and material in order for socialization to preserve it for such a long period of history. Psychoanalytic theory has shown us that much if not most of the socialization process is unconscious, i.e., transmitted through sensory, instinctive, and intuitive modes rather than through

conscious verbal instruction. The barriers of racism provided, in the relative absence of other cultural aspects, an isolated cultural context in which the child was socialized (e.g., "given the look by mother" to know expected behavior from wrong behavior). The African ontology continued to exist and to be transmitted through unconscious processes. The structures of racism tended to check psychological incorporation into the dominant cultural medium by establishing social and psychological barriers to the African-American. This barrier is characterized socially by racism and psychologically by identity conflict.

The African-American was said by many theorists to have lost his culture during the middle passage (Frazier, 1957). As mentioned previously this idea was based primarily on two assumptions: 1) the loss of African languages implied the loss of African ideas, 2) the African-American family was destroyed by slavery, oppression and racism and therefore lost its ability to transmit culture because of inadequate structure (Nobles, 1970).

Both of these assumptions have been found lacking by many researchers (Gutman, 1975). Language, of course, is regarded as the carrier of culture. However, language can be used definitively (having a rigid structure and meaning), as in written culture, or it can be used descriptively as in oral culture. The African-American uses language in an ever-changing way. The language (any language) is used as a way of expressing a world view, or psychic aspects of the "deep structure" of culture (Nobles, 1979). The African people adopted (or

adapted) English but imposed an African outlook on their use of the language. The way in which language is used by African-Americans, and many of the grammatical rules are uniquely African (Simpkins, 1975).

Besides the basic differences in language the extended family concept is another obvious and critical facet of Africanity adapted to the African-American experience. The extended family concept is the proper model to apply when analyzing the adjustment patterns in African-American families (Nobles, 1975). The absence of the male economic role (or the male) was supposedly the primary symptom of the inadequate family. This mythical structure has been shown in fact never to have existed (Gutman, 1975) contrary to what has been suggested by Moynihan (1968) in his report, on which most current social policy is based. The extended African-American family imposed its African world view on the problems of slavery, and modified its structure to meet the needs of its members. As Nobles (1979) has pointed out, this structure was described as "inadequate family" until it was adapted into the "single parent family" in a different cultural context. Thus, the form or structure is the same but the processes of establishing cultural legitimacy, with regard to race and culture, made the African-American family a broken home.

The evolution of the African-American extended family was to accomplish the task dictated by the world view of the African, the basic tenant of which was survival of ones people and ones self first. As Nobles (1979) put it--it represents the affirmation of life. Its form or structure was an adaptation to the conditions of slavery, its ethos

and world view are from the African ontology.

The African, excluded from power over economic resources, and in a situation of economically marginal existence, formed mechanisms which necessitated reliance on kinsmen, friends and companions--in essence, the extended family network.

The question of present researchers then, is to study the unique cultural characteristics, identity structures and behaviors of African-American culture in order to construct a measure of Africanity. This underlying theory must take into account the transmission of the African mind in the collective unconscious (deep structure) into the culture and identity of African-Americans. This psychological transformation is manifested in the behavior, thinking, language, family and social relations, world view and cosmology of African-American peoples.

Purpose of this study. This study is an exploratory effort to establish a measure of Africanity and to relate identity and its correlates to this measure of Africanity. In particular the focus is the impact of African culture on African-Americans.

By using a cross-cultural general theory approach model, in which a theory is constructed, it is possible to derive testable hypotheses. By following this process a consistent system can be derived from which empirically verifiable hypotheses can be inferred (Jahoda, 1980).

The initial supporting evidence is primarily intuitive. The study design will also be correlational. The measures of identity and its correlates should be associated with Africanity. Usually cross-cultural studies find correlations that are of moderate magnitude.

This indicates that many factors are involved in accounting for the variance. It is the sheer weight of consistent relationships and their predictive value that makes them useful tools. This study will measure only a few psychological aspects of the possible aspects of Africanity. This is only an exploratory attempt at showing its relationship to African-American identity.

Identity is the key concept in understanding Africanity because it is the organizing force in the personality. The identity structure of African-Americans should empirically reflect the retention of Africanity in terms of Black power ideology, alienation, anxiety, and identification with the values of the African ontology. These correlates of identity relate to those psycho-social factors which reflect healthy personality adjustment. If Africanity is associated with these factors it should also be related to healthy adjustment psychologically and socially. Identity structures should reflect a healthy form of adjustment to an oppressive environment. These relationships rest on the assumption that African-American identity represents an adaptation to the American cultural experience using the unconscious deep structure of Africanity to shape African-American identity. On this basis we can test hypotheses which focus on the ways in which African and African-American identity and its correlates are similar and establish a standard of healthy identity adjustment to be used in defining Africanity. The dual purpose of this study will be to establish the validity of the construct of Africanity by developing an empirical measure, and to relate Africanity to identity and its correlates.

In order to measure Africanity we will use the philosophical ideas of the African ontology. It is possible to measure values, behaviors, attitudes, ways of thinking and lifestyles derived from this philosophical base. We can employ books of general literature, anthropological data, psychological studies, interviews, and other data to develop a construct we can call Africanity.

In order to understand and preserve our African heritage, to maintain social and mental health, in order to reestablish our social and cultural order, to build humanizing institutions, to preserve values and lifestyles, and to build one world for one humanity it is necessary to have a theory which reflects the African-Americans way of life.

CHAPTER III

METHOD

Subjects

Subjects for this study were 204 students from two major universities located in Huntsville, Alabama (northern Alabama). African and African-Americans at Alabama A.M. University and Caucasians from the historically and predominantly Caucasian University of Alabama at Huntsville. Alabama A.M. University has a large population of African students (approximately 1,000) most of whom are from Nigeria or other West African nations. African-American and Caucasian subjects represent more diverse backgrounds than are typically found in a medium-sized southern city. The population includes a multi-cultural, multi-ethnic and multi-regional influence resulting from the significant impact of the Marshall Space Flight Center and the Army Redstone Missile Command.

Most of the subjects in the sample live in Alabama and surrounding southern states.

General sample characteristic. The sample for this study was composed of three groups: Group I, Caucasians; Group II, African-Americans; and Group III, Africans. There were 62 Caucasians, 62 Africans and 80 African-Americans. Among the Caucasians 23 (37 percent) were females, 20 (32 percent) were males, and 19 (30 percent) were not identified by sex caused by incomplete collection of demographic data.

For Africans 21 (33 percent) were females and 41 (66 percent) were males. For African-Americans 45 (56 percent) were females and 35 (44 percent) were males. Mean age for Caucasians was 21.7 years, for African-Americans 20.45 and for Africans 23.6 years. Caucasians had an average of 13.5 years of education, Africans 14.26 and African-Americans 14.41 years. Family sizes for the three groups show that Caucasians had an average 2.18 siblings, Africans 6.44 and African-Americans 4.28 siblings. Fifty-two percent of Caucasians were religiously active, fifty-seven percent of African-Americans and seventy-six percent of Africans. The typical hometown for both Caucasians and African-Americans had a population average of 95,000 and Africans 237,000. Eighty-seven percent of Caucasians had been reared by both parents, sixty-seven percent of African-Americans and seventy-four percent of Africans respectively were raised by both parents.

The average family income for Caucasians was \$27,250, for African-Americans \$11,500, and for Africans \$53,814. The income average of African students is much higher than that of the other groups. This may be a function of who comes to America to study. Africans had been in the United States an average of 1.9 years (see Table 1).

Sampling procedures. Subjects from the two universities were sampled during class sessions in General Psychology. The Africans and African-Americans were sampled over a period of 4 weeks during class time in which one scale was administered until all 6 scales had been completed. All scales were completed during sittings of less than fifty minutes duration. Caucasian subjects were administered the Africanity scale

TABLE 1
Summary of Demographic Data

DEMOGRAPHIC VARIABLE	GROUP		
	Caucasians N = 62	African-American N = 80	Africans N = 62
<u>Sex</u>			
Male	(20) 32%	(35) 43%	(41) 66%
Female	(23) 37%	(45) 56%	(21) 34%
Unknown	(19) 31%		
Average Age	21 years	20.4 years	23.6 years
Education	13.5 years	14.4 years	14.2 years
Average Family Size	2.2 siblings	4.3 siblings	6.4 siblings
Religiously Active	52%	57%	76%
Approximate Size of Hometown	95,000	95,000	237,000
Family Pattern (both parents)	87%	67.5%	74.2%
Family Income	\$ 27,000	\$ 11,500	\$ 52,800
Time in U.S.A.			1.9 years

items only. This was completed during a single class period. All subjects were given extra credit for the completion of individual scales and bonus points (for African and African-American subjects) for completing all six questionnaires.

Africanity scale items. The Africanity scale items were a series of statements constructed on a Likert scale format. The choices were SA--Strongly Agree, A--Agree, U--Uncertain, D--Disagree, SD--Strongly Disagree. The items were designed to measure attitudes expressing African values, behaviors and feelings. This scale was constructed by using data from books of general literature, anthropological studies, philosophical and psychological studies, unstructured interviews, and questionnaires (see Appendix A). A second set of items thought to be expressions of Africanity concept were used as a subscale of the Africanity scale but treated separately for purposes of this study. This scale is called a Spirituality Scale and was constructed by Davis, Winbush, and Herbert (1979).

Instructions for answering these items were given as follows:

The following are statements describing different situations or feelings. Some of the situations are hypothetical and may not apply to you directly. Try to imagine yourself in those situations and give an appropriate answer to the statement.

If you were not raised in this culture (America) answer these questions as they would apply to your own homeland or culture. Please describe yourself by either agreeing or disagreeing with the statement that is made by marking each item in the following way: SA--Strongly Agree, A--Agree, U--Uncertain, D--Disagree, SD--Strongly Disagree.

Other instruments.

Henry-Sims Identity Scale (HSIS). The HSIS is a six-factor scale with subfactors contained in some factors. It was designed as an operational definition of Erikson's conceptual formulation of Ego-identity (Winbush, 1976) (see Appendix A). The first factor is: 1) Identity, (a) Ego-Career, (b) Ego-Group, (c) Ego-Self, (d) Ego-Affect. These four subfactors are considered important because they give an added dimension in evaluating data from other instruments (Winbush, 1976). The other five factors are: 2) Expressivity and Comfort in Social Context, 3) Individualistic Expressivity, 4) Integrity, 5) Autonomy within Social Limits, and 6) Trust.

This scale is useful because it identifies both psychological and social variables in individual and group identity. This scale contains items along a continuum from identity to identity diffusion. Thus the scale is a clinical description of symptoms of identity adjustment and maladjustment. The use of this scale will allow us also to define empirically those aspects of Africanity which have been incorporated into identity in African-Americans.

Rotter Internal-External Control Scale (IE). This well-known scale measures the individual's perception of the causes he attributes to behavior and everyday events. It asks if a person feels in control of himself or controlled by others or by external forces. This scale is helpful since people in oppressed environments feel relatively powerless. Healthy identity is consistently correlated with internal control in studies of identity (Winbush, 1976) (see Appendix A).

The results of the few studies on African people has shown this to be a very difficult construct to study (Munro, 1979). People in a group oriented culture do not seem to perceive themselves as separate from the group. Thus the dimension which this factor is supposed to measure may be lacking as a psychocultural construct. Religiosity (or as some use the term falsely, superstition) plays the mediating role in attributing cause in these societies.

Manifest Anxiety Scale. Taylor (1953) developed this scale from items on the MMPI. Howard and Kubis (1964) and Winbush (1976) both used this scale in studies of identity and found significant negative correlations between ego-identity and anxiety. This study hypothesizes that Africans will show lower anxiety than African-Americans. The insulating effects of culture and higher Africanity result in less anxiety for the African with a secure group and individual identity (see Appendix A).

Alienation Index (AI). This inventory contains nine-five item subtests. The core concept relates to a feeling of distance or disengagement from different aspects of life. This scale indicates the extent of correspondence with values of various groups and forces in the persons life (Turner, 1975) (see Appendix A). The nine subtests are: 1) General Alienation (feelings of hopelessness and normlessness); 2) Self-Alienation; 3) Alienation from Family; 4) Alienation from Peers; 5) Alienation from Community; 6) Alienation from Legal Structure; 7) Alienation from School and Education; 8) Alienation from Work; and 9) Alienation from the White (Caucasian) World (Black Alienation).

The last subscale, adapted to focus on African-Americans in a "white" society focuses on attitudes toward "whites" and attitudes toward self. The other subscales relate to most of the critical areas of psycho-social identity. The African with higher Africanity will show lower alienation from self, from others, and from the social sphere.

Black Power Ideology Scale (BPSI). This scale developed by Lessing (1970) is used in investigating the relationship between identity, self concept and identification with the collective (social-political) effort of African-American people. Africans with more Africanity will identify more with the collective socio-political effort of the group (see Appendix A).

Experimental design. The comparative approach to any theoretical issue is one means of establishing its validity (Nunnally, 1970). This study is an exploratory effort to measure Africanity and to determine its relationship to identity and some correlates of identity. By using a cross-cultural general theory approach model we can first construct a theory and then derive testable hypotheses (Jahoda, 1980). By following this process we can establish a consistent system from which to derive an empirically verifiable construct called Africanity.

By extending this logical empirical attack we can establish the connections between psychological qualities like Africanity and identity. In this sense measurement is used to increase our understanding of the psychological qualities of these psychocultural constructs.

The process in this study used the following line of questioning:

1) Proceeding from theory what hypotheses can we infer? 2) What inferences can we make from the results obtained? and 3) Should we accept or reject the theoretical formulation from the data or should we modify the theory?

Correlating the Africanity scale with other measures is a simple procedure for investigating what it measures. In order to develop, extend and validate Africanity as a concept we can follow the following process:

- 1) specify how these other measures are theoretically related to Africanity;
- 2) determine to what extent these measures correlate with Africanity; and
- 3) determine in what way those measures seem to measure the construct--i.e., do the measures correlate in expected ways with measures of other constructs.

The basic theoretical considerations for this study were formulated around the following ideas.

- 1) Africanity continues to exist on a psychological level in African-Americans even in the absence of outward manifestations of African culture.
- 2) Africans, though westernized and oppressed through the process of colonialism still represent the best reference group for establishing a baseline measure for the construct of Africanity.
- 3) African-Americans retain relatively less Africanity than Africans because of the forces of slavery, racism and oppression, and

the near total loss of the outward patterns of original African culture.

4) Traditional Western attitudes and values represent values along a continuum away from Africanity.

5) African-Americans should fall between Africans and Caucasians on a measure of Africanity.

Hypotheses

The testable hypotheses which follow from these theoretical considerations are as follows:

- 1) Validation of the Africanity Scale. There is a distinct African philosophy of being that will be measurable by comparing Africans with African-Americans and Caucasians. This will be the Africanity Scale. Africans will score measurably higher than African-Americans who will score higher than Caucasians.
- 2) Africanity will be significantly related to identity as measured by the Henry-Sims Identity Scale (HSIS).
- 3) Africanity will be related to Internal-External Control as measured by the Rotter (IE) Scale. More Africanity will be associated with more external control. Attribution of cause in traditional African culture is a complex question (Munro, 1979). Self and others are seen as more unified and interrelated. The nature of external control beliefs are qualitatively different in African culture, e.g., Religiosity-Spirituality are well integrated into all socio-cultural control mechanisms such that behavior is not capricious or unpredictable but controlled by well-known forces.
- 4) Africanity will be related to alienation as measured by the Alienation Inventory. For Africans the greater the Africanity the less Alienation and for African-Americans the greater the Africanity the greater the Alienation.
- 5) Africanity will be positively related to Black Power Ideology as measured by the Black Power Ideology Scale.

- 6) Africanity will be negatively related to anxiety as measured by the Taylor Manifest Anxiety Scale.

Everything in the African ontology is thought to be interconnected and interrelated (Nobles, 1962). This is the central idea in African Cosmology (Mbiti, 1969). To measure or sample parts of it would therefore violate this idea. Measurement in social science is generally understood to account for part of what is supposedly being measured. It is said by the Dogon (a people of Mali) that all life (everything) vibrates in the universe (Mbiti, 1969). These vibrations are the unspoken, unconscious mechanisms by which, though unwritten and unspoken, Africanity still exists in the ethos and psyche of Africans in Africa and in America. The nature of this ethos in African and African-American life is intuitive, experiential, rhythmic, unspoken and holistic. This description of Africanity and African Cosmology makes measurement a questionable goal (Brown, 1977). The unified conception of man with nature and with others, suggests that Africanity should be experienced rather than quantified.

Justification for empirical investigation from this viewpoint can be given only in light of encroaching cultural engineering and cultural domination. These forces render a logical-empirical approach a necessity. Man progresses by the light of mind which knowledge provides. By combining African intuitiveness and European rationality a systematic and realistic appraisal of the nature of psychological problems can be made. From a proper analysis, a logical approach to solutions can be established which will help reestablish the cultural vitality of African peoples.

CHAPTER IV

RESULTS

The results of this study begin with a presentation of the selection process for Africanity items and the identification of the factor structure of this scale using the selected items. The second part of this chapter examines the distinction between the groups in this study utilizing a discriminant analysis. The final section examines the relation between Africanity and the other measures using a Pearson correlation coefficient and a multiple regression analysis.

Item Selection

An original pool of 140 items thought to be attitudes expressing Africanity and the 23 items from the Spirituality scale were submitted to a one-way analysis of variance (see Appendix A for original scale items). The analysis of variance with contrasts provided a means of selecting those items which best fit the theoretical notions of Africanity. Two criteria were used for selecting these items for inclusion in further analysis: 1) Africans scored significantly higher or lower than Caucasians and 2) African-Americans scored between the two other groups whether or not they were significantly different from the other groups. Through this process the author identified 28 items which fit the criteria. The Spirituality scale was not submitted to the process of item selection so as to preserve its integrity.

Factor Structure of the Africanity Scale

The 28 items of the Africanity pool and the 23 items of the Spirituality scale were submitted to a factor analysis with Kaiser Varimax rotations. This analysis revealed six factors from the pool of twenty-eight original items and three additional factors from the spirituality scale items. The six scales were created by selecting items with loadings of .30 or better on a particular factor. The twenty-three Spirituality items formed a three-factor subscale. The nine factors, their loadings and contrasts between the three groups for each item are presented in Table 2. Group contrasts are presented in the following order: 1) Caucasians versus Africans, 2) Caucasians and African-Americans, and 3) Africans and African-Americans. Items marked (r) are reverse scored.

Factor I: Sexrole. This factor identifies the perception of male and female roles, tasks associated with role functions and values attached to those roles. This factor accounts for 59.6 percent of the variance in the factor analysis. Items comprising this factor include the following:

- 1) There are certain things that women should do mainly such as taking care of children.
- 2) Housework is women's work.
- 3) The husband is the head of the household and should have the final word.
- 4) There are certain things that women should do mainly, such as

TABLE 2
Africanity Scale Factor Loadings and Group Contrasts

FACTOR/ITEM		GROUP CONTRASTS **			
		Factor Loading	Caucasians & Africans	Caucasians & African-Americans	Africans & African-Americans
I. Sexrole	1	.67	.000	.000	.000
	2	.54	.000	.224	.001
	3	.67	.000	.035	.000
	4	.71	.000	.007	.000
	5	.41	.000	.000	.000
II. Nauth	6	.42	.000	.000	.000
	7	.52	.000	.001	.567
	8	.49	.000	.000	.357
	9	.40	.000	.021	.002
	10	.45	.011	.012	.832
	11	.42	.000	.000	.065
	12	.53	.000	.038	.006
	13	.40	.000	.039	.000
	14	.45	.013	.362	.084
III. Famtrust	15	.37	.000	.001	.000
	r16	.69	.000	.444	.000
	r17	.78	.000	.893	.000
	18	.38	.000	.000	.000
IV. Spiritism	19	.52	.000	.001	.000
	20	.61	.000	.044	.000
	r21	.49	.010	.404	.056
V. Communalism	22	.31	.000	.038	.006
	r23	.52	.000	.997	.000
	24	.60	.000	.007	.093
	25	.54	.003	.134	.082
	26	.41	.000	.017	.000
	27	.37	.000	.001	.000
VI. Reknow	28	.41	.000	.621	.000
	29	.31	.000	.001	.000
	30	.38	.000	.000	.032
	31	.44	.000	.000	.046

**Significance levels listed here.

TABLE 2 (CONTINUED)

FACTOR/ITEM		Factor Loading	GROUP CONTRASTS**		
			Caucasians & Africans	Caucasians & African-Americans	Africans- & African-Americans
Cosunit	32	.57	.000	.000	.000
	33	.51	.000	.001	.004
	34	.49	.000	.000	.074
	35	.44	.000	.002	.027
	36	.48	.000	.000	.210
	37	.48	.000	.000	.004
Human	r38	.52	.217	.120	.790
	r39	.53	.001	.005	.484
	r40	.44	.379	.665	.619
	r41	.56	.026	.503	.089
	42	.30	.000	.018	.138
III. Faith and Duty	43	.33	.000	.337	.002
	44	.59	.002	.001	.958
	45	.71	.383	.433	.087
	46	.34	.624	.167	.060
	47	.40	.000	.000	.210

** Significance levels listed here.

raising children.

5) A mother should spend more of her time with her children than father.

Factor II: Need for authority and respect. This factor which accounts for 11.4 percent of the variance in the factor analysis incorporates ideas that are associated with the functional relationship of individuals to authority figures and social structures. These social structures and authority figures provide social protection and social sanctions for the individual. The attitudes underlying this factor reflect the individual's attitudes and values toward the social structure and social status hierarchy which nurture and protect his individual and psychocultural identity. Items on this scale include:

- 6) Stories told by older people show a lot of wisdom.
- 7) Duty to God is the major duty in life.
- 8) I would respect my older brother or sister (if I had one) just because they are older than me.
- 9) People should be respected for their age.
- 10) My mother and father often just gave me a look when they wanted to correct me without saying a word.
- 11) I would never tell my mother off even if she had really done something to really hurt me.
- 12) There is almost nothing that could make me leave home and never come back.
- 13) Children should learn to obey those that are older than they are.

14) Before I would marry someone I would want my parents' approval.

Factor III: Family trust and respect. This factor accounted for 8.2 percent of the variance and involves attitudes toward the authority figures in the extended family. It focuses on the need to respect elders and their ability to listen, understand and to give advice or direction to the individual and the society. These items reflect the psychological need for a structure which the family provides versus the dependence upon individual opinion and initiative. The items in this scale include:

15) It is always better to consult an elder when you need advice.

r16) I can say almost anything to my mother, good or bad.

r17) I can say almost anything to my father, good or bad.

18) A mother should spend more of her time with her children than the father.

Factor IV: Spiritism. This factor accounted for 7.7 percent of the variance in the factor analysis and indicates the relationship between unseen forces (spirits) and individuals. The attitudes underlying this factor indicate a feeling of connection with forces beyond human influences which affect or control one's behavior or fate. The items composing this factor are:

19) Spirits are invisible but may show themselves through actions.

20) Spirits have more power than men.

r21) Spirits don't exist.

Factor V: Communalism. This factor accounted for 7.2 percent of the variance in the factor analysis and is related to the need for social affiliation and interdependence with others as opposed to the ethic of "rugged individualism." The attitudes underlying this factor involve those psychocultural values which emphasize the need of people (communalism) as opposed to individualism. The items composing this scale include:

22) There is almost nothing that could make me leave home and never come back.

r23) I like to be alone a lot of the time.

24) I get bored if there is no one around.

25) I hate to be by myself.

26) A person who lives alone will never learn much of anything.

27) A single individual by himself is pretty helpless and miserable.

Factor VI: Respect for communal knowledge. The themes highlighted by this factor which accounted for 5.9 percent of the variance on knowledge derived through social experience. This factor suggests the importance of collective experience rather than individual effort as contributing to a person's knowledge of the world. Communal knowledge develops from and depends on affiliation and interdependence within the social group. Items composing this scale are:

28) The government would be better off if they had older more experienced people making the decisions.

29) A single individual by himself is pretty helpless and

miserable.

30) It is better to be cautious with people until you have known them a long time.

31) It's not who you are that counts but what you know.

Spirituality Scale. The Spirituality Scale represents a set of questions whose central theme identifies psycho-social attitudes reflecting the connection between individuals, the group, the unseen forces of creation and the unseen Creator. This scale was developed as a separate set of items to identify this particular aspect of Africanity (Davis, Winbush, and Herbert, 1979). These items were validated as a separate set of items identifying aspects of Africanity.

This scale was not refined by excluding items as were the other factors of the Africanity scale. All items were included on the factor with which they had the highest loading. This scale has three factors.

Factor I: Cosmological unity. This factor which accounted for 54 percent of the variance emphasizes the unity of the natural world with the human world and the spiritual world. This is opposed to the idea that man is a force separate and independent of natural and spiritual forces (a separate creation with separate powers). Items identified with this factor include:

32) Most people everywhere are one with nature.

33) The behavior of most all people is influenced by external non-human (spiritual) forces.

34) Spirits are invisible but may make themselves visible under

certain circumstances.

35) Service to mankind is the way of being in harmony with nature.

36) God has a great deal to do with my everyday life.

37) There would be far less war in the world if Black people had as much political power as white people.

Factor II: Humanitarianism. The central theme of this factor which accounts for 31.6 percent of the variance is concern for nature and for others. The value of human nature over material needs underlies attitudes expressed in this factor. This attitude is expressed by conserving and charitable values toward the natural and human world as opposed to exploitative values. Questions included in this scale include:

38) Mankind should strive to preserve nature rather than to dominate it.

r39) Man is more important than nature, therefore he should make nature serve him regardless of the consequences.

r40) One should not feel guilty if he is not caught stealing from the poor.

r41) The extended family (those who trace their origin from one ancestor) system should be eliminated.

42) Giving money or food to the needy will be rewarded either directly or indirectly to the giver.

Factor III: Faith and duty. This factor which accounts for 14.4 percent of the variance identifies attitudes fostered by belief in an external supreme force (God) and the necessary translation of this

value into everyday life. This factor focuses on attitudes which bind individual spiritual-religious attitudes together with socio-political duty. Questions which identify this factor include:

43) One's relationship to humans can be viewed as an index of one's relationship to God.

44) The world can only be ruled justly by those who have a connecting link to God (external supreme force(s)).

45) To be connected to the external supreme force(s) is to forgive those who mistreat you.

46) The life that we now live will one day be either rewarded or punished by God.

47) God has a great deal to do with my everyday life.

Discriminant Analysis

In order to examine how much the three groups differed from each other and to examine those factors which relate to this difference, a multiple discriminant analysis was used (see Figures 1 and 2). Using this method we are able to show the relative power of each factor of Africanity to discriminate between Caucasians, Africans and African-Americans. The discriminant function represents regression weights which are correlated with the two functions causing the differences between groups.

The two functions indicate that there are two sources of variance causing the three groups to differ--the relative difference indicated by the discriminant function coefficients of each group of factor. The

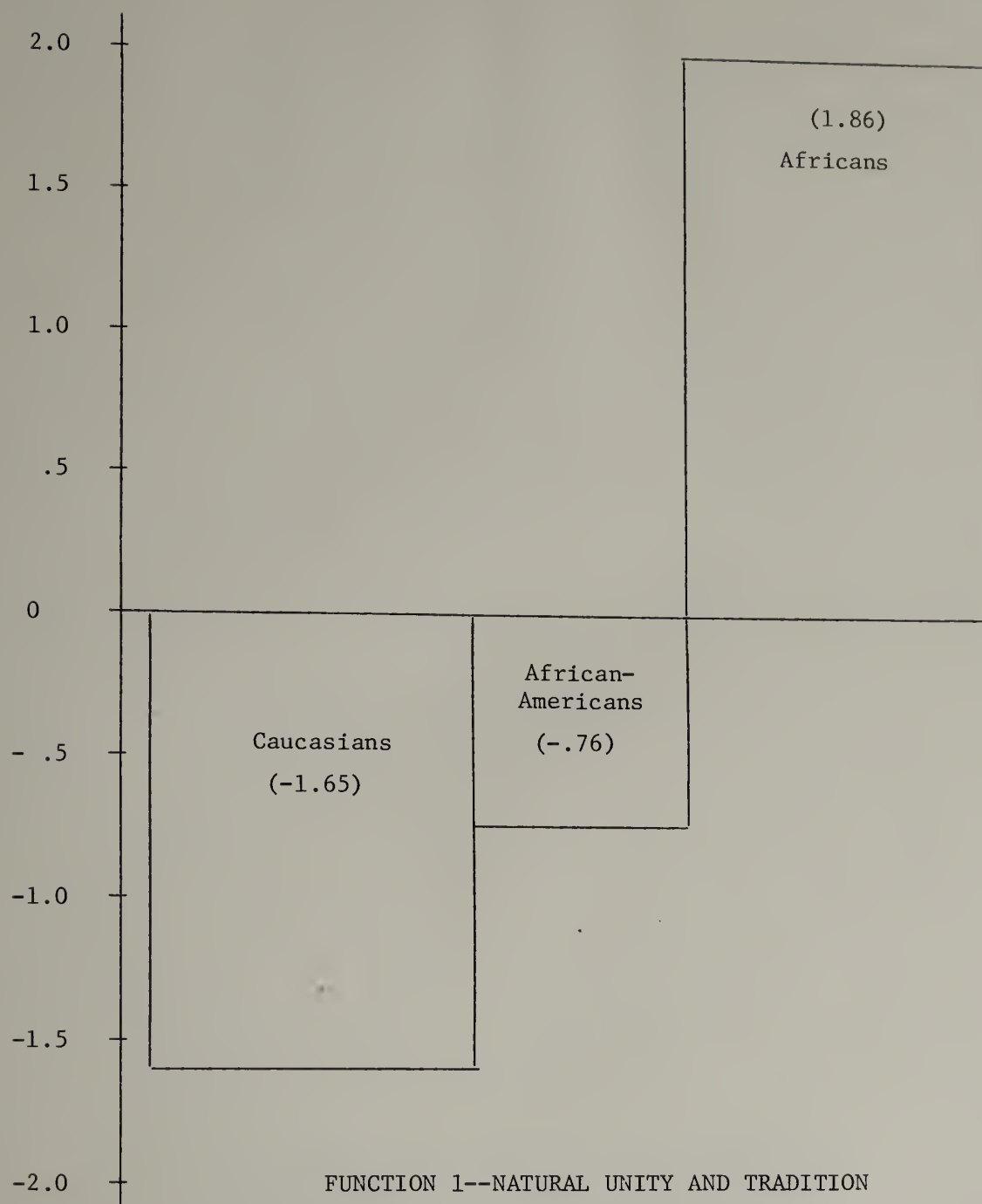


Fig. 1. Multiple Discriminant Function of Africanity Evaluated at Group Means. (This function accounted for 65.85 percent of the variance in the discriminant analysis.)

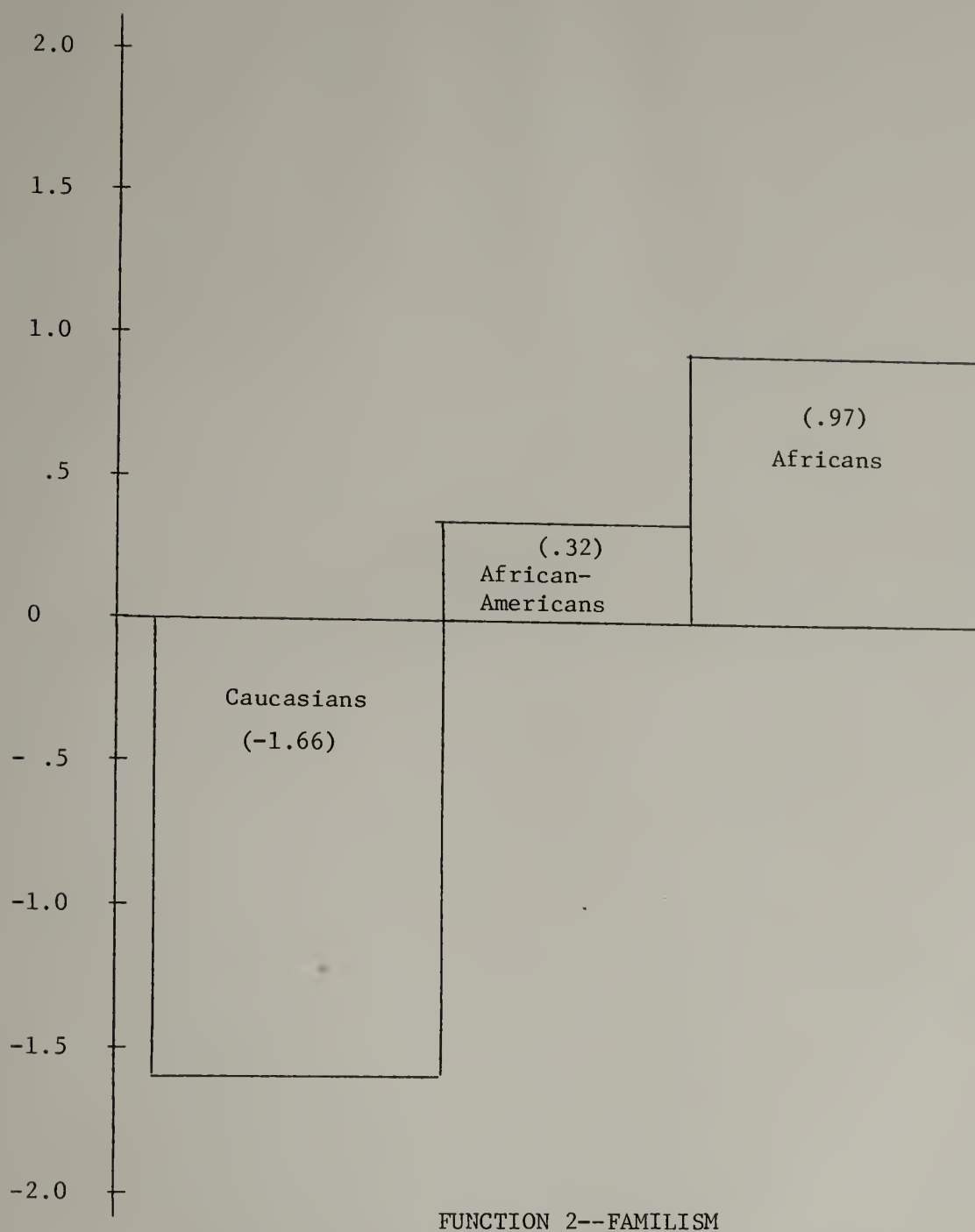


Fig. 2. Multiple Discriminant Function of Africanity Evaluated At Group Means. (This function accounted for 34.15 percent of the variance in the discriminant analysis.)

theoretical meaning of these functions is given in the discussion section of this study. Function 1--Natural Unity and Tradition, accounts for 65.85 percent of the variance between the three groups. On this function Caucasians had a mean of -1.65 while African-Americans scored -.76 and Africans 1.86. The significance level for the difference between all three groups exceeds .001 (Chi-squared = 194.03 with 16 D.F.).

Function 2--Familism, accounts for 34.15 percent of the variance with Caucasians scoring -1.66, African-Americans .32 and Africans .97 (Chi-squared = 24.8 with 7 D.F. $p < .001$). The contribution of each factor of the Africanity and Spirituality Scales to these functions is depicted by Figures 3 and 4. Figure 3 shows that Cosmological Unity (1.01), Need for Authority and Respect (.36), and Respect for Communal Knowledge (.22) had positive discriminant function coefficients on function 1. Faith and Duty (-.29), Spiritism (-.25), Communalism (-.17), Sexrole (-.16) and Family Trust and Respect (-.0004) showed negative discriminant function coefficients.

The contribution of Africanity factors to Function 2 is shown in Figure 4. Faith (-.26), Need for Authority and Respect (-.22), and Cosmological Unity (-.08) show negative coefficients on this function. Communalism (.55), Family Trust and Respect (.50), Sexrole (.40), Respect for Communal Knowledge (.29), and Spiritism (.28) show positive coefficients with Function 2.

Demographic and Psychological Correlates of Africanity

A way of establishing what the Africanity scale measures is to

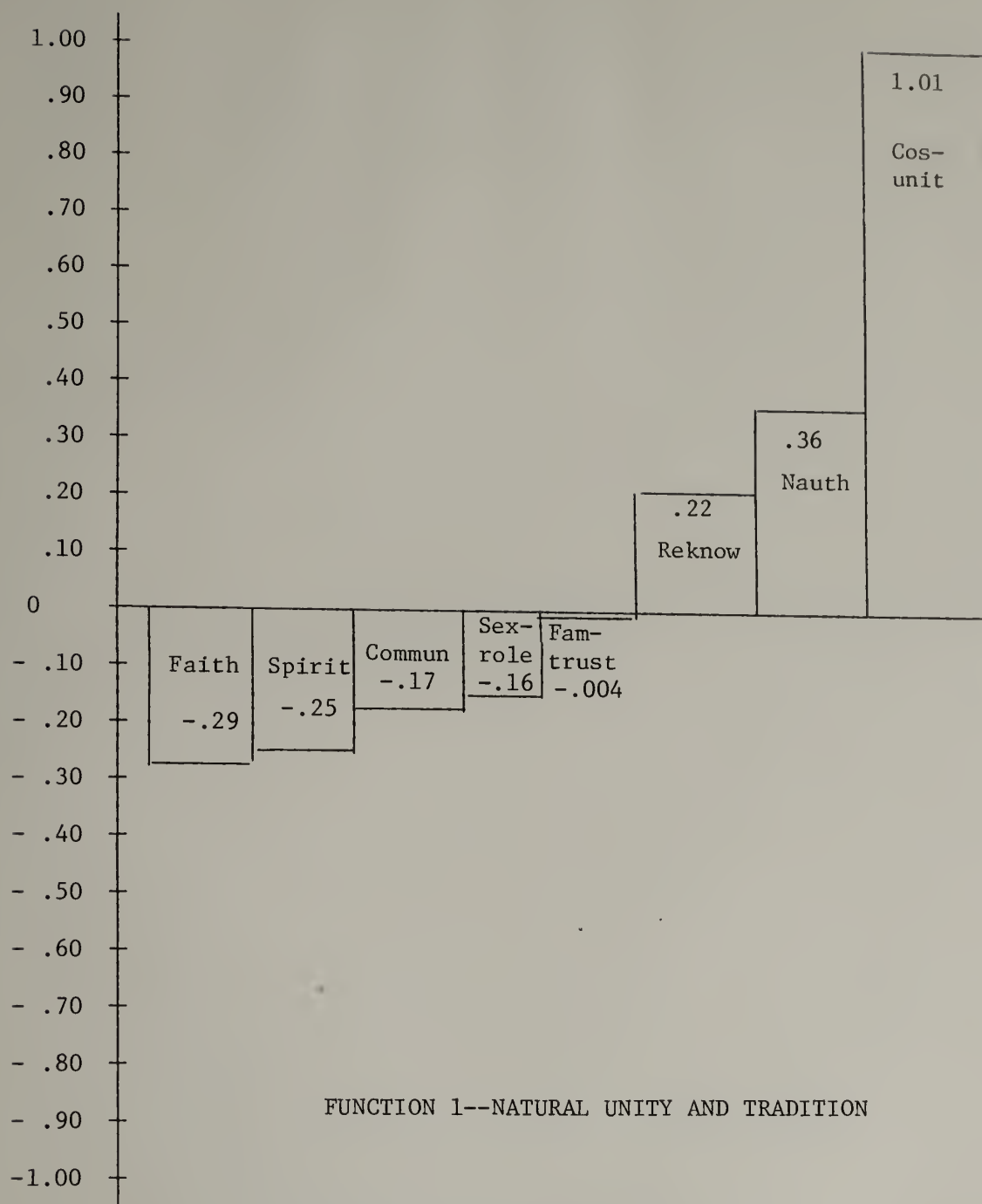


Fig. 3. Rotated Standardized Discriminant Function Coefficients for Africanity Factors.

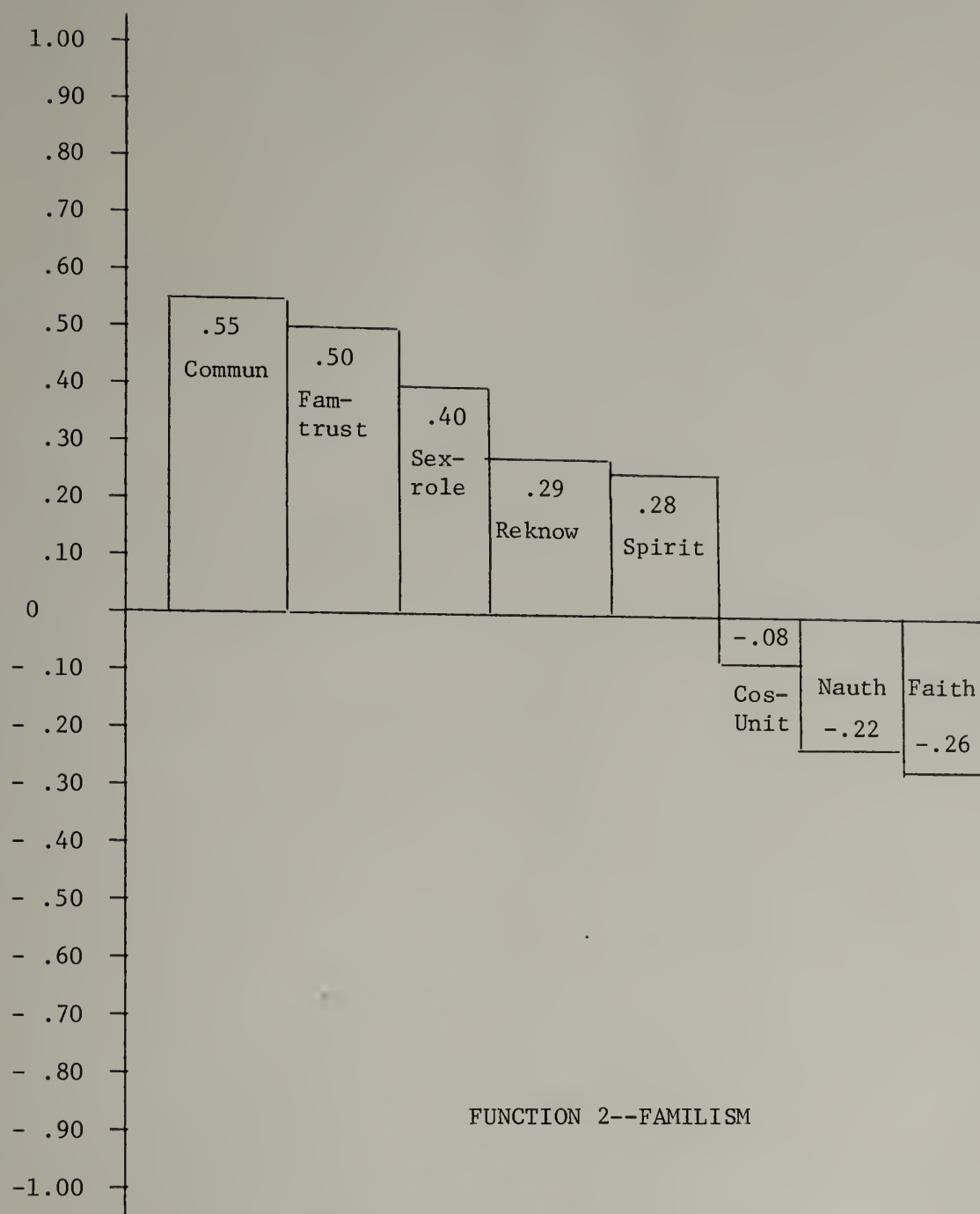


Fig. 4. Rotated Standardized Discriminant Function Coefficients for Africanity Factors.

correlate it with other measures which are theoretically related to the construct. Toward this purpose demographic and psychological variables were correlated with Africanity scores using a Pearson correlation coefficient. Demographic variables were correlated for all three groups. Table 3 shows the correlation coefficients for Caucasians, African-Americans and Africans. The only significant correlation for Caucasians was a negative correlation between Africanity and age (-.42). That is, the younger a Caucasian person in the sample, the higher the composite Africanity score. For African-Americans three variables were significant, sex (.22), indicating that males scored significantly higher; age (.25), indicating that the older the person the more Africanity; and education (.21), indicating that the more educated the person the higher the Africanity score.

For Africans none of the variables were significant ($p < .05$). Time in U.S.A. approached significance, being significant at $p < .10$.

Psychological variables were correlated for Africans and African-Americans with the composite Africanity score. (Caucasians were not administered psychological measures.) Correlations between Africanity and psychological measures for Africans showed that there were no significant predictors from the psychological measures. The highest correlations were negative correlations with Anxiety and Locus of Control, both with Pearson r 's of -.14 (critical value for $p < .05$ is .25). For African-Americans, Alienation was the only significant variable (.25); that is, the more alienation, the more Africanity (see Table 4).

TABLE 3

Demographic Correlates of Africanity
Utilizing a Pearson Correlation Coefficient

DEMOGRAPHIC VARIABLE	GROUP		
	Caucasians	African-Americans	Africans
Sex	.17	.22**	.18
Age	-.42**	.25**	.06
Education	.03	.21**	-.03
Time in U.S.A.	omitted	omitted	-.20
Number of Siblings	-.09	.007	-.08
Religiously Active	-.15	-.20	-.19
Homesize	.14	.07	.15
Family Pattern	.11	-.19	.08
Family Income	.12	-.008	-.02
Critical Values	.25	.21	.25

** $p < .05$

TABLE 4
 Psychological Correlates of Africanness
 Utilizing a Pearson Correlation Coefficient

PSYCHOLOGICAL VARIABLE	GROUP	
	African	African-American
Henry-Sims Identity	-.02	.002
Alienation Index	-.09	.25**
Taylor Manifest Anxiety	-.14	.14
Internal-External Locus of Control	-.14	.14
Black Power Ideology	.03	.02

** p < .05

Correlations between the subscale scores and Africanity are presented in Table 5. The subscale Community Alienation is the only significant variable for Africans (-.37); that is, the less Community Alienation the more Africanity.

For African-Americans two significant correlations were found; the identity subscale Autonomy (.21) is positively correlated while the Alienation subscale General Alienation (.21) is also positively correlated. The Identity subscale Ego-Career (.20) is significant at $p < .10$ (critical value = .21).

In order to examine what each factor of Africanity is measuring the factor scores were correlated with demographic and psychological measures for each group (see Tables 6, 7, 8, 9 and 10).

Significant correlations for Caucasians were found between the factor Need for Authority and Respect and two variables, age (-.37) and homesize (.25). This means that the younger a Caucasian person and the larger the hometown the more Need for Authority. The factor Communalism is also correlated with two demographic variables, age (-.25) and family pattern (.31); i.e., the younger the person and those more likely from two-parent families score higher on Communalism (see Table 6).

Significant correlations for African-Americans with demographic measure variables were found for seven of the nine factors of the Africanity Scale. Sexrole and sex were significant correlated (.38), meaning that African-American males scored significantly higher on this factor than females. Family Trust and Respect was significantly correlated with four demographic variables including: number of siblings

TABLE 5

Psychological Correlates using Subscale Scores with
Africanity as the Dependent Variable utilizing a Pearson Correlation

PSYCHOLOGICAL VARIABLES	GROUP	
	Africans	African-Americans
Henry-Sims/Ego-Career	.03	.20
Henry-Sims/Ego-Group	-.06	-.01
Henry-Sims/Ego-Self	.14	.16
Henry-Sims/Ego-Affect	.08	.17
Henry-Sims/Identity	.03	.16
Henry-Sims/Social Comfort	-.13	.03
Henry-Sims/Ind. Expression	-.02	.02
Henry-Sims/Integrity	.04	.15
Henry-Sims/Autonomy	.08	.21**
Henry-Sims/Trust	-.02	.06
Black Power Ideology	.02	.02
Manifest Anxiety	-.14	.14
Internal-External Control	-.14	.12
Self Alienation	-.16	-.03
General Alienation	-.03	.008
Family Alienation	-.08	-.03
Peer Alienation	.01	-.12
Community Alienation	-.37**	.002
Alienation from Laws	-.04	.06
Work Alienation	.19	.12
Black Alienation	.02	.18
Alienation from School	-.14	-.03

** $p < .05$

TABLE 6

Demographic Correlates of Africinity Factors Utilizing a
Pearson Correlation Coefficient for Caucasians**

DEMOGRAPHIC VARIABLE	AFRICANITY FACTOR								
	Sexrole	Famtrust	Nauth	Spirit	Commun	Reknow	Cosunit	Human	Faith
Sex									
Age			-.37		-.25				
Education									
Time in USA									
Number of Siblings									
Religiously Active									
Homesize			.25						
Family Pattern					.31				
Family Income									

** Only correlations of $p < .05$ are listed here.

TABLE 7

Demographic Correlates of Africinity Factors Utilizing a
Pearson Correlation Coefficient for African-Americans**

DEMOGRAPHIC VARIABLE	AFRICANITY FACTOR									
	Sexrole	Famtrust	Nauth	Spirit	Commun	Reknow	Cosunit	Human	Faith	
Sex	.38									
Age					.23					
Education					.31	.25				
Time in USA										
Number of Siblings		.24								-.23
Religiously Active				.21	.23					
Homesize		-.29								
Family Pattern		-.22	-.23							
Family Income		.23								

** Only correlations of $p < .05$ are listed here.

TABLE 8

Demographic Correlates of Africanness Factors Utilizing a
Pearson Correlation Coefficient for Africans**

DEMOGRAPHIC VARIABLE	AFRICANITY FACTOR								
	Sexrole	Famtrust	Nauth	Spirit	Commun	Reknow	Cosunit	Human	Faith
Sex					.25			.25	
Age								.30	.27
Education	-.26								
Time in USA									.25
Number of Siblings									
Religiously Active									
Homesize	.25								
Family Pattern									
Family Income									

** Only correlations significant at $p < .05$ are listed here.

TABLE 9
Significant Correlates of Africinity Factors and
Psychological Subscales using a Pearson Correlation Coefficient for Africans**

PSYCHOLOGICAL VARIABLE	AFRICANITY FACTOR								
	Sexrole	Famtrust	Nauth	Spirit	Commun	Reknow	Cosunit	Human	Faith
Henry-Sims Ego-Career									
Henry-Sims Ego-Group									
Henry-Sims Ego-Self							.29	.26	
Henry-Sims Ego-Affect									
Henry-Sims Identity									
Henry-Sims Social Comfort									
Henry-Sims Ind. Expression									
Henry-Sims Integrity							.28		

** Only correlations at $p < .05$ are listed here.

(.24) (i.e., the more children in the family the more Family Trust); Family Pattern (-.22) (that is, the single parent family is more related to Family Trust; Family Income (.23) (that is the higher the income the more Family Trust). Need for Authority is significantly correlated with family pattern (-.23); that is, subjects from single parent families scored higher on this factor. Spiritism was correlated with Religious Activity (.21); that is, more religious activity meant a higher score on this factor. Communalism was positively correlated with three variables: age (.23), education (.31), and religious activity (.23). This means that the more educated, older and more religious subjects score higher on Communalism. Respect for Communal Knowledge is correlated with education (.25); that is, the more educated the more respect for Communal Knowledge. Faith is negatively correlated with number of siblings (-.23); that is, those subjects from small families score higher on Faith (see Table 7).

The nine factors of Africanity were also correlated with demographic variables for African subjects. Sexrole scores for Africans were significantly correlated with education (-.26) and positively correlated with homesize (.25); that is, the less educated subjects and those from larger hometowns have higher scores on the Sexrole factor. Communalism was significant when correlated with sex (.25); that is, males scored higher on Communalism. Humanitarianism was significantly correlated with sex (.25) and age (.30). These positive correlations mean that older subjects and males scored higher on this factor. Faith was found to be correlated with both age (.27) and Time in U.S.A. (.25);

i.e., older subjects and those who have been in this country the longest score higher on this factor (see Table 8).

Correlations between subscales of Africanity and psychological variables are shown in Tables 9 and 10 for Africans and African-Americans. For Africans Communalism was positively correlated with work alienation (.27); that is, the more alienated from work a subject is the higher they score on this factor. Respect for Communal Knowledge is negatively correlated with Community Alienation (-.27); that is, the less alienated from the community the more Respect for Communal Knowledge. Cosmological Unity is correlated with three psychological measures for African subjects; Henry-Sims Identity subscales Ego-Self (.29); and Integrity (.28) and Community Alienation (-.28); this means that those who scored higher on Ego-Self and Integrity and those with lower Community Alienation scores, had higher scores on the Cosmological Unity factor. Faith is negatively correlated with Community Alienation (-.37) and positively correlated with Alienation from Work (.26); i.e., the less alienation from community and the more alienation from work the higher the score on the faith factor (see Table 9).

Significant correlations between Africanity factors and psychological variables for African-Americans were more numerous than for Africans. The Sexrole factor was positively correlated with the Henry-Sims Identity subscale Ego-Self (.21). General Alienation (.32), and Black Alienation (.30). This means that the more Ego-Self, General Alienation and Black Alienation the higher the Sexrole score (see Table 10).

TABLE 10

Significant Correlates of Africinity Factors and Psychological
Subscales using a Pearson Correlation Coefficient for African-Americans**

PSYCHOLOGICAL VARIABLE	AFRICINITY FACTOR								
	Sexrole	Famtrust	Nauth	Spirit	Commun	Reknow	Cosunit	Human	Faith
Henry-Sims /Ego-Career					.23				
Henry-Sims /Ego-Group									
Henry-Sims /Ego-Self	.21				.23				
Henry-Sims /Ego-Affect				.23	.30				
Henry-Sims /Identity				.22	.26				
Henry-Sims /Social Comfort		-.27							
Henry-Sims /Ind. Expression									
Henry-Sims /Integrity					.21				
Henry-Sims /Autonomy					.21				
Henry-Sims /Trust									
Black Power Ideology									

** Only correlations significant at $p < .05$ are listed here.

Family Trust is negatively correlated with the Henry-Sims subscale Social Comfort and Expressivity ($-.27$); that is, the less Social Comfort the more Family Trust. Need for Authority is positively correlated with General Alienation ($.42$) and Black Alienation ($.41$). This means that a person with higher Black Alienation and General Alienation scores higher on the Need Authority factor. Spiritism is correlated with three variables; Ego-Affect ($.23$) and Identity ($.22$) from the Henry-Sims Identity Scale and Alienation from Peers ($-.24$). This suggests that as ego-affect and identity increase and peer alienation decreases the Spiritism factor increases.

Communalism is correlated with six of the nine Henry-Sims subscales: Ego-Career ($.23$), Ego-Self ($.23$), Ego-Affect ($.30$), Identity ($.26$), Integrity ($.21$) and Autonomy ($.21$). This means that as these identity variables increase Communalism increases. Communalism is also negatively correlated with Peer Alienation ($-.24$); i.e., the less Peer Alienation the more the Communalism factor increases.

Cosmological Unity is correlated with three variables: General Alienation ($.26$), Alienation from Work ($.25$) and Black Alienation ($.29$); that is, the more these variables increase the more Cosmological Unity increases. Humanitarianism is negatively correlated of Alienation from Legal Structures ($-.25$) and Alienation from Work ($-.24$). This shows that the lower a subject scored on these alienation variables the higher they scored on Humanitarianism.

Multiple Regression Analysis

In order to examine the collective contributions of the demographic and psychological variables to the variation in Africanity, a series of stepwise multiple regression analyses were utilized for each of the three groups.

The regression summary for Caucasians on demographic variables is presented in Table 11. Using Africanity as the dependent variable, age, sex, family pattern, religious activity, family income and education had a multiple regression coefficient of .48 and collectively accounted for approximately 24 percent of the variance in Africanity (see Table 11).

The regression for African-Americans using Africanity as the dependent variable shows that age, family pattern, sex, religious activity, education, family income and homesize have a Multiple R of .45 and account for approximately 21 percent of the variance in Africanity (see Table 12).

For Africans the demographic variables Time in U.S.A., sex, religious activity, education, family pattern, number of siblings, age, and family income account for approximately 20 percent of the variance in Africanity with a Multiple R of .44 (see Table 13).

Psychological variables were examined using multiple regression for Africans and African-Americans with composite scores on the five psychological measures. For Africans four of these variables--Internal-External Control, Manifest Anxiety, Alienation and Identity--account for 5 percent of the variance in Africanity with a Multiple R of .23 (see

TABLE 11

Multiple Regression with Africinity as the
Dependent Variable for Caucasians

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Age	0.42093	0.17718	0.17718	-0.42093	-0.87207	-0.39075
Sex	0.44340	0.19661	0.01942	0.17359	2.94965	0.17883
Family Pattern	0.47195	0.22240	0.02579	0.11661	3.50733	0.16057
Religious Activity	0.47787	0.22836	0.00597	0.15436	2.43928	0.08367
Family Income	0.48350	0.23377	0.00541	0.12125	1.67425	0.06130
Education	0.48655	0.23673	0.00296	0.03749	1.00994	0.05697
(<u>Constant</u>)					134.77643	

TABLE 12

Multiple Regression With Africanity as the
Dependent Variable for African-Americans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Age	0.25430	0.06467	0.06467	0.25430	0.77860	0.16776
Family Pattern	0.34471	0.11883	0.05416	-0.19382	-3.01945	-0.25558
Sex	0.39089	0.15279	0.03397	0.22019	4.64489	0.21375
Religious Activity	0.43044	0.18527	0.03248	-0.20077	-5.46931	-0.20888
Education	0.44344	0.19664	0.01137	0.20850	1.59366	0.10837
Family Income	0.45348	0.20565	0.00901	-0.00832	-0.95532	-0.08434
Homesize	0.45789	0.20966	0.00401	0.07526	0.34807	0.06866
(Constant)					133.02410	

TABLE 13
Multiple Regression with Africanness as the
Dependent Variable for Africans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Time in U.S.A.	0.20234	0.04094	0.04094	0.20234	5.42479	0.36746
Sex	0.31175	0.09719	0.05625	0.18007	11.61417	0.33761
Religious Activity	0.36340	0.13206	0.03487	-0.19457	-4.68410	-0.23458
Education	0.38734	0.15003	0.01798	-0.03505	-2.01449	-0.17972
Family Pattern	0.40604	0.16487	0.01484	0.08205	3.55321	0.15427
Number of Siblings	0.42233	0.17836	0.01349	-0.08071	-0.60316	-0.13902
Age	0.43341	0.18784	0.00948	0.06871	-0.66534	-0.13968
Family Income	0.44586	0.19879	0.01095	-0.02233	1.55984	0.11510
(Constant)					196.07608	

Table 14). For African-Americans Alienation, Identity, Manifest Anxiety and Black power had a multiple R of .30 and account for 9 percent of the variance in Africanity (see Table 15).

In order to examine the predictive value of the subscales of these same psychological variables a multiple regression with Africanity as the dependent variable and the subscale scores of the Henry-Sims and Alienation index along with the composite scores of the other psychological measures was utilized. For African-Americans seven of the subscales, and Manifest Anxiety account for 26 percent of the variance with a multiple R of .51 (see Table 16). For Africans six of the Alienation subscales along with five Henry-Sims subscales, Internal-External Control, Manifest Anxiety and Black Power accounted for 34 percent of the variance with a multiple R of .58 (see Table 17).

The combination of demographic and psychological variables was used to examine the combined predictive power of these variables for Africanity. For Africans all eight demographic variables, four alienation subscales and all of the Henry-Sims subscales together had a multiple R of .68 and accounted for 46 percent of the variance in Africanity (see Table 18). For African-Americans seven of the eight demographic variables, five of the Alienation subscales and seven of the Henry-Sims subscales together had a multiple R of .65 and account for 43 percent of the variance (see Table 19).

The interpretation and implications of these results will be discussed in Chapter V, which follows.

TABLE 14

Multiple Regression with Africanness as the
Dependent Variable for Africans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Internal-External Control	0.14381	0.02068	0.02068	-0.14381	-0.87072	-0.15353
Manifest Anxiety	0.19676	0.03872	0.01804	-0.13752	-0.29084	-0.16891
Alienation	0.22198	0.04928	0.01056	-0.08510	-0.10143	-0.09660
Identity	0.23449	0.05498	0.00571	-0.01811	-0.02610	-0.08050
(Constant)					226.59768	

TABLE 15

Multiple Regression with Africanity as the
Dependent Variable for African-Americans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Alienation	0.25907	0.06712	0.06712	0.25907	0.35965	0.30640
Identity	0.28120	0.07907	0.01195	0.00249	0.03739	0.12271
Manifest Anxiety	0.29511	0.08709	0.00801	0.14314	0.11911	0.08091
Black Power	0.30438	0.09265	0.00556	0.01779	0.20270	0.07755
(Constant)					99.49959	

TABLE 16

Multiple Regression with Africanity as the
Dependent Variable for African-Americans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Henry-Sims Autonomy	0.21782	0.04745	0.04745	0.21782	0.65402	0.45889
General Alienation	0.30397	0.09240	0.04495	0.21113	0.69019	0.13200
Manifest Anxiety	0.35938	0.12916	0.03675	0.14314	0.27138	0.18435
Alienation from Peers	0.40018	0.16015	0.03099	-0.10622	-1.20932	-0.22078
Henry-Sims/Ego-Career	0.41616	0.17319	0.01304	0.19661	0.50185	0.45013
Henry-Sims/Ego-Affect	0.45999	0.21159	0.02756	0.16888	0.29015	0.40805
Alienation from Work	0.37389	0.22457	0.01298	0.11800	0.39629	0.06843
Henry-Sims/Ego-Self	0.48376	0.23402	0.00945	0.15964	0.13571	0.16391
Black Alienation	0.49251	0.24256	0.00854	0.18043	0.86032	0.16028
Henry-Sims/Trust	0.50117	0.25117	0.00861	0.06293	-0.16940	-0.11505
Alienation from Family	0.50392	0.25393	0.00276	-0.03487	0.36681	0.04898
Alienation from School	0.50640	0.25644	0.00251	-0.03068	-0.46988	-0.35917
Alienation from Self	0.51424	0.26444	0.00801	0.00816	0.43273	0.32185
Alienation from Community	0.51664	0.26691	0.00247	0.00153	0.31986	0.05490
Alienation from Laws	0.51815	0.26847	0.00156	0.06086	0.29605	0.04770
Henry-Sims/Ind. Express.	0.51924	0.26961	0.00114	0.01544	-0.05819	-0.03799
(Constant)					116.31899	

TABLE 17

Multiple Regression with Africanity as the
Dependent Variable for Africans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Alienation from Community	0.37636	0.14165	0.14165	-0.37636	-4.35226	-0.36004
Alienation from Work	0.43206	0.18668	0.04503	0.18949	3.01013	0.28248
Internal-External Control	0.47971	0.23012	0.04345	-0.14381	-1.46640	-0.25856
Alienation from School	0.49774	0.24774	0.01762	-0.14961	-0.11742	-0.13173
Black Alienation	0.51297	0.26313	0.01539	0.02098	1.50113	0.13503
Henry-Sims/Social Comfort	0.52180	0.27227	0.00914	-0.13163	-0.46936	-0.25583
Henry-Sims/Ego-Self	0.54260	0.29441	0.02214	0.14945	0.40144	0.20201
Manifest Anxiety	0.55190	0.30459	0.01018	-0.13752	-0.31831	-0.18486
Alienation from Laws	0.56269	0.31662	0.01203	-0.04131	1.46783	0.14111
Black Power Ideology	0.57283	0.32813	0.01151	0.02837	-0.97946	-0.11907
Henry-Sims/Ego-Group	0.57982	0.33619	0.00806	-0.06886	-0.25881	-0.14579
Alienation from Family	0.58164	0.33831	0.00211	-0.07636	-0.60011	-0.06163
Henry-Sims/Ind. Express.	0.58301	0.33990	0.00159	-0.02062	-0.11577	-0.04083
Henry-Sims/Autonomy	0.58395	0.34100	0.00110	-0.08387	0.14006	0.05323
(Constant)					246.50514	

TABLE 18

Multiple Regression with Demographic and Psychological Variables
with Africanity as the Dependent Variable for Africans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Alienation from Community	0.37636	0.14165	0.14165	-0.37636	-3.22412	-0.26671
Alienation from Work	0.43206	0.18668	0.04503	0.18949	1.03590	0.09721
Religious Activity	0.48496	0.21619	0.02952	0.19457	6.64503	0.33279
Sex	0.49740	0.24747	0.03128	0.18007	5.42559	0.15771
Black Alienation	0.51863	0.26898	0.02151	0.02098	1.07553	0.09674
Time in U.S.A.	0.53681	0.28817	0.01919	0.20234	5.83806	0.39546
Education	0.55360	0.30648	0.01831	-0.03505	-3.02517	-0.26988
Age	0.56502	0.31925	0.01278	0.06871	-1.38647	-0.29107
Number of Siblings	0.58157	0.33822	0.01897	-0.08071	-1.05508	-0.24318
Henry-Sims/Ego-Self	0.59804	0.35765	0.01943	0.14945	1.15009	0.59879
Henry-Sims/Soc.Comfort	0.64842	0.39491	0.03727	-0.13163	-0.57322	-0.31244
Henry-Sims/Ego-Group	0.64156	0.41161	0.01669	-0.06886	0.03409	0.01920
Family Pattern	0.65134	0.42424	0.01263	0.08205	5.38631	0.23387
Family Income	0.65998	0.43558	0.01134	-0.02233	1.46506	0.10810
Alienation from School	0.66420	0.44116	0.00558	-0.14961	-0.16966	-0.19035
Henry-Sims/Identity	0.66885	0.44736	0.00619	0.03048	-1.39828	-0.54732
Henry-Sims/Autonomy	0.67195	0.45152	0.00416	-0.08387	0.20664	0.07854
Henry-Sims/Ind.Express.	0.67352	0.45362	0.00210	-0.02062	0.29297	0.10333
Henry-Sims/Ego-Career	0.67537	0.45612	0.00250	0.03194	0.30446	0.13196
Henry-Sims/Ego-Affect	0.67698	0.45830	0.00218	0.08159	0.39961	0.23685
Henry-Sims/Integrity	0.68060	0.46321	0.00491	0.04175	-0.41162	-0.21208
Henry-Sims/Trust	0.68238	0.46565	0.00243	-0.01559	0.20982	0.08127
(Constant)					237.52695	

TABLE 19

Multiple Regression with Demographic and Psychological Variables
with Africanity as the Dependent Variable for African-Americans

	Multiple R	R Square	RSQ Change	Simple R	B	Beta
Age	0.25430	0.06407	0.06467	0.25430	1.21752	0.26233
Family Pattern	0.31471	0.11683	0.05410	-0.19382	-3.67011	-0.31065
Black Alienation	0.39625	0.15702	0.03819	0.18043	1.34519	0.25061
Henry-Sims/Ego-Career	0.44594	0.19886	0.04184	0.19661	0.57029	0.51152
Sex	0.48216	0.23248	0.03462	0.22019	4.62019	0.21261
Religious Activity	0.50978	0.25988	0.02740	0.20077	3.50276	0.13377
Family Income	0.52459	0.27520	0.01532	-0.00832	-1.46923	-0.12972
Alienation from Laws	0.43417	0.28534	0.01014	0.06086	0.43582	0.07022
Alienation from Peers	0.54443	0.29641	0.01107	-0.10622	-1.07113	-0.19555
Henry-Sims/Soc.Comfort	0.55817	0.31155	0.01514	0.02828	-0.16639	-0.14860
Henry-Sims/Autonomy	0.57398	0.32946	0.01791	0.21782	0.79445	0.55742
Henry-Sims/Identity	0.59559	0.35473	0.02527	0.15948	-1.37162	-1.17108
Henry-Sims/Ego-Affect	0.61649	0.38006	0.02533	0.16888	0.26653	0.37483
Henry-Sims/Ego-Self	0.63651	0.40514	0.02508	0.15964	0.21372	0.25813
Alienation from Commun.	0.64551	0.41669	0.01154	0.00153	0.60830	0.10440
Number of Siblings	0.64886	0.42102	0.00433	0.00772	-0.42185	-0.11123
Alienation from Work	0.65298	0.42638	0.00536	0.11800	0.54847	0.09471
Education	0.65479	0.42875	0.00237	0.20850	0.80631	0.05483
Henry-Sims/Ind.Express.	0.65575	0.43000	0.00126	0.01544	0.06320	0.04125
(Constant)					95.62125	

C H A P T E R V

DISCUSSION

The discussion section of this study will focus on the implications of the empirical findings presented in Chapter IV. This chapter will begin by discussing a context for understanding the implications of the concept of Africanity. The next task will be to focus on the implications of the differences found in the three groups evidenced by the discriminant functions. The third aspect to be analyzed is the African psychocultural context which the nine factors and two operational principles are thought to reflect. Emphasis in this section will focus on an African frame of reference in order to avoid a reactionary stance vis-a-vis Western culture and psychology. The psychocultural context of Western psychology is well documented with respect to the psychocultural dimensions found in this study. The fourth major task will be to present a psychocultural conflict model for understanding how Africanity continues to exist in the African-American psychocultural context. The significant psychological and demographic correlations, and the regression analysis will be analyzed in the context of the psycho-cultural conflict model. The last section will discuss the limitations and implications of a theory of African survivals (Africanity).

Implications of this Study for Theories of Africanity

As Jahn (1961) suggests in light of Malinowski's theory of cultural change--all history can be treated as myth. That is to say, we

reinterpret the past in relation to the present. Attempts to avoid this logical trap seems inevitably to fail in spite of increasing information and intelligence. It is easy to forget the limits of human nature because we can look outward easier than we can look inward. It is also easier to be reactive rather than proactive because of the dictates of survival.

As Jahn also suggests in light of Jasper's theory--modern technology will either supplant or destroy so called "primitive" cultures. One might ask, who has the most severe human problems? Or, if "civilized" cultures use the sophisticated tools which validate their superiority, what will the few survivors--those who are most far removed from the physical blast--have to say to the Social Darwinists about the psychocultural distance of the primitive?

All cultures, as Jahn suggests, are like different suits woven from the same cloth (human nature) following the pattern dictated by their ecological, mythological, and logical circumstances. Each of us needs our own cloths but we like to wear them for others to see. The only ones forced to wear the cloths of others are prisoners or beggars.

The errors to be avoided, as these observations suggests are the ethnocentric notions used for delegitimizing and inferiorizing others. Thus the myths of genetic and racial inferiority or superiority, African primitiveness and tribalism, African-American individual and family pathology or the reversal of these notions are to be avoided in attempting to understand Africanity.

As Jahn (1961) notes:

Only where man/(woman) feels (her) himself to be heir and successor to the past has he/she the strength for a new beginning (Jahn, 1961, p. 18).

The same must be said of the future.

There are three psychohistorical contexts in which we can examine the factors of Africanity found in this study: 1) its original psychocultural character; 2) its nature as a hidden psychosocial strength opposing the processes of oppression and inferiorization and; 3) its implications as a psychosocial theory for continued survival and progress.

The empirical evidence provided by the discriminant analysis gives clear substantiation of a measurable set of attitudinal variables associated with African peoples.

The differences between Africans, African-Americans and Caucasians supports the existence of the two operative principles of Africanity--Familism and Natural Unity and Tradition--in African-Americans. This discrimination also supports the notion that the operative principles are functional through the values, attitudes and behaviors expressed by the nine Africanity factors. The results also support the notion that these factors result from a process of syncretization and reinterpretation of the African ontology in the psychocultural-historical experience of enslavement and oppression. The existence of the African ontology is confirmed by the close alignment of the factors of Africanity with the central themes of the African cosmology. The confirmation of the two operational orders of the African ontology by the discriminant functions, and the psychosocial character of the adjustment patterns

suggested by the significant correlations found in this study support the adaptive role of Africanity as a factor in African-American identity. The African ontology has been maintained because of the adaptive nature of these factors in the context of survival and natural selection of psychocultural elements.

The absence of factors relating to some aspects of Africanity such as concepts of time, language usage, naming practices, diunital existence and other features which can be confirmed on an intuitive-descriptive, theoretical level, were not confirmed by this study. This lack of empirical confirmation may be due to the particular method and level of analysis utilized in this study. Those factors not confirmed empirically are more behavioral in character than those confirmed in this study. This implies that some aspects of Africanity can only be defined experientially or through the use of descriptive or projective methods. Additional dimensions of Africanity can probably be empirically verified by extending the approach used in this study. Additional questions or reformulation of questions used in this study would probably identify additional factors of Africanity.

The factors emerging in this study reflect the survival value of Africanity in the two operational orders of African culture: 1) that people are a part of the natural order; and 2) that survival of one's people is paramount. The first is borne out in the spiritual dimensions of the Africanity scale expressed in the factors of Spiritualism, Communalism, Humanitarianism, Faith and Duty, and Cosmological Unity. The second by the central importance of the extended family and kinship

relations expressed in the other factors, such as Family Trust and Respect, Respect for Communal Knowledge, Communalism, Faith and Duty, and Sexrole.

The Africans and African-Americans in the current historical context may have lost or given up much of their cultural heritage for those modes of living which are perhaps more viable tools for dealing with the technological world. African peoples have, however, refused, stubbornly at times, to give up that utterly human side of African identity by which human peace, security and protection come. The adaptive value of Africanity comes about in its present historical context because of the threat to all peoples in Western culture from the alienation and dehumanization of individualism and from materialistic depression (Braithwaite, et al., 1979). This accounts for the refusal of African-Americans to submerge their extended identity into the melting pot of the tempting, materialized identity of material culture. Both their intuitive African nature and their American experience tell them this would be menta-suicide. He like his African and American ancestors refuses to be anything less than what human nature was designed to be.

How the Operational Principles and Factors Relate to African Ontology

The two operational orders of Africanity as defined by Nobles (1972), are suggested clearly by the discriminant functions, as the underlying attitudinal dynamic representing the existence of Africanity in African peoples. The first operational order of the African Ontology, that people are a natural part of the pattern and rhythm in the natural

world (creation) is evident in Function I, Natural Unity and Tradition (see Figure 3). This function has very high positive contributions from three factors--Cosmological Unity, Need for Authority and Respect, and Respect for Communal Knowledge. These factors express the sense of oneness between elders, traditions, ancestors, God, nature and man/woman.

The second function (see Figure 4), Familism, has significant contributions from five factors: Communalism, Family Trust and Respect, Sexrole, Respect for Communal Knowledge and Spiritism. This function identifies the people-to-people orientation of African psychology (Akbar, 1979) as opposed to the people-to-object orientation of Western culture. This function mirrors the need for extended kinship affiliations and the interdependence of people.

The Sexrole factor is the most prominent factor of the Africanity scale in accounting for the variance in this population. In African culture sex roles tend to be distributed by gender in traditional ways (Ottenberg, 1959). In any society sex roles establish the whole pattern of relationships on which society is based. The context of sex roles is quite different in African and Western cultures. The role of women and the nature of women, as well as the individual expression of women, has been almost totally devalued in Western society. In African society this is usually not the case. The particular roles of women, and their nature, are considered vital to the interest of society. Although there are elements in such cultures designed to "keep them in their place," their nature and function are seldom devalued.

The nature of the extended family as a central feature of African culture and cosmology dictates the sex role functions in social relations. The separation of the sexes is a common characteristic of African culture, often characterized by strong male domination, and even with the notion of innate superiority of men (Ottenberg, 1962). The fact that this domination is more a struggle in the battle of the sexes rather than a "fait accompli" is evidenced by an incident among Ibo women of Nigeria in 1929. The Ibo males, who have strong domination tendencies found themselves watching as their women physically attacked the British administrative authorities because of a rumor that their produce as to be taxed (Ottenberg, 1962).

In most West African societies there is most often a division of labor by sex. The husband usually provides some of the economic necessities and the wife provides some. While this production is shared it is usually the wife's right to keep the profits of her work. The husband may make demands, but she is not compelled to comply. This may be related to the role flexibility found in African-American families as well, rather than the inflexible role structures of the Western nuclear family. In general the wife has rights and the husband has rights. These rights, though by custom different, are given equal protection through the mechanisms of social control. One example is interesting in polygamous marriages, where usually the husband is only a guest in the wife's house. The bride price is also a way of insuring a woman's status, security and independence within the reciprocal obligations of the marriage and the extended family. A woman's physical

strength as well as beauty are assets. In African society women are usually economically self sufficient and have good positions of social power in family, spiritual, and royal affairs. Thus, power in African society is separate but parallel.

Marriage is seen as a uniting of individuals and communities. As Mbiti (1970) says, marriage is the focus of existence where all members of a community meet--the dead, the living, and the yet to be born. Thus, the sex role feature, though perhaps in need of some careful change, is the foundation of African culture upon which the continued survival of the family and the society depend.

The second aspect of Africanity, which accounts for the differences in the three groups, Need for Authority and Respect, is connected with the concept of unity as are the other factors of Africanity identified in this study. The chiefs and elders of the family and tribe receive their power, knowledge, and authority from tradition. The elder or chief often comes to this authority because they are people who know tradition and have influence with the spirits of ancestors. They are people who have lived longer and have more wisdom. Ancestors share an interest in the affairs of the living as well as having the power to influence these affairs. This authority and the respect with which it is imbued is not just supernatural, but is an operational principle through tradition, elders and rituals as well as social sanctions. This authority extends from patterns of kinship to include the entire clan and tribe. Thus, political and kinship patterns are fused. The eldest male member of the family or clan is usually recognized as the authority

figure. This person is vital because he represents the link with ancestors from whom tradition and authority flow and with relations among groups of peers even to the youngest child (Ottenberg, 1962).

The idea of leadership and authority is also different from the Machiavellian concept of Western culture. The leader's authority is through the power of persuasion rather than being unilateral. For instance, the power and authority of the Ashanti chief is in the sacred golden stool, not in the person. The chief must work to provide for his own needs as well as being able to give extensive gifts and other material things as a means of persuasion, power, and prestige and to earn the respect which he is given. Authority, though mostly hereditary, is less a matter of privilege and power than of responsibility and service. The generosity of leaders duplicates the pattern between God and men and between a father and his children. Thus, the authority and respect flow from God through the ancestors and tradition to the elders and thence to even those unborn.

The third factor, Family Trust and Respect, identifies another central theme in the mutually interdependent relations in the communal life of African peoples. A person seldom undertakes any action without consulting an elder or a peer whose opinion he trusts and respects. Trust derives from the role of elders and ancestors including the dead. The dead may aid in periods of danger and must be given offerings of remembrance and respect. The elder is the living representative of the essential bond created by tradition. He is the embodiment of living wisdom accumulated and passed on to the living. Thus the

influence of ancestors continues to exist in the sasa (now) for as long as the person is remembered by any living person. To offend elders or ancestors is to be socially isolated from the security of the extended family. The African has no identity without others (Ottenberg, 1962).

Spiritism, the fourth factor, which distinguishes the three groups is the belief that nonhuman forces exist and mediate between the living and the dead. These spirits can be manipulated and have the power to punish or reward. The concept of the veneration of the spirits and ancestors plays a most important role in holding together the social order. Spiritism in all its forms affects everything that one does. As Turnbull (1977) points out, Spiritism forms the basis for a powerful social reality, by which most people behave in a sociable way because they want to and not to avoid legal sanctions.

Communalism, the fifth factor, which distinguishes the three groups reflects the supreme influence of social relationships among African peoples. The African does not exist alone (individualism) but has his being in we-ness; "I am because we are" (Clark, 1976, p. 15). The person becomes an individual through others and becomes part of a pattern of reciprocal obligations from birth to death. His rights, obligations, and actions belong not to him alone but to all, living and dead. In marriage the two are not only joined, they each join a reciprocal pattern of kinship arrangements. Their children belong not only to them but to their extended relations and peer groups. Each person travels from birth to death by a series of ever changing communal relationships

which are bound by blood and spirit.

The significance of Respect for Communal Knowledge which also contributes to the difference between the three groups is Factor VI, of the Africinity scale. The manner in which the importance of communal knowledge is passed on is best seen in the processes of initiation. During initiation rites into puberty or adulthood the child (male and female) is given access to knowledge which was not previously available. This prepares the person to take his/her place in adult society. This initiation usually involves trials of endurance, skill and bravery. These trials usually involve collective efforts by peer groups. Through this mechanism the importance of the knowledge of tradition and the interdependent relationships within society are reinforced. Thus, the individual comes to trust and respect the knowledge and traditions of ancestors. Peer groups become like kin at this point and share a reciprocal pattern of obligations and rights as they travel through life together (Ottenberg, 1962).

The Spirituality scale represents, primarily, spiritual beliefs. Spirituality pervades and influences the whole life of African peoples. This spiritual life is represented by values, beliefs, and behaviors which maintain that man himself, as Akbar (1979) points out, is a spiritual essence whose development depends on physical and mental processes. Thus, in traditional African life there is no division between the sacred and secular. It is the inner essence of Spirituality that maintains the unity in African society and in African peoples.

The first factor of Spirituality identified by this study is an

excellent example of this unity. Factor I, Cosmological Unity, emphasizes this interdependent relationship of man, creation and Creator. All of man's understanding of creation is through the spiritual. His empirical or scientific life, customs, beliefs, morals, behaviors, kinship and social relations depend on this interconnection of things. The African priest or native doctor is one who invokes the supernatural power through ritual as well as natural power. The treatment of mental illness, however, is quite similar to the methods of Western psychiatry both in diagnostics and treatment. Like the power of the healer in Western society the native doctor is imbued with the power of belief. For the traditional African the unity of all things is ontological. From birth to death people are governed by the understanding that life, death, belief, knowledge, and physical-metaphysical existence are interconnected stages along a path from the past (zamani) to the present (sasa).

The second factor of Spirituality, Humanitarianism was the single factor in this study which did not distinguish the three groups. Items for the Spirituality Scale were not submitted to the item selection process in order to produce the three factors. The other scales of Spirituality did, however, discriminate the three groups. This suggests that along the particular dimension of Humanitarianism as measured by this scale there is a congruence of cultural attitudes, behaviors and values in the three groups. This is interesting in light of the universal aspirations of all people regardless of their ethos or ideology. The first concern of humans should be humanity whether the ethos be

individuality or communal, materialism or asceticism. The traditional African seeks to live in harmony with others and with the environment. There are red birds, black birds, yellow birds and white birds, sometimes in the same tree, all of them being birds--they are all entitled to worms and to spread their wings and fly.

The third factor of Spirituality, Faith and Duty, which distinguishes the groups, focuses on the idea of life as a unitary phenomenon, like all of the factors of Africanity identified by this study. For the African, man's ethics and actions are neither of his own creation nor are their results determined by the judgment which man uses to qualify his behavior. Thus, the African's sense of existence is motivated by his faith in the metaphysical forces which link him to God's will and which gives definitive direction and judgmental criteria for evaluating behavior. The African through his/her spirituality becomes subject to one justice which empowers his/her faith, his/her actions and his/her conscience.

The spiritual nature of the African ontology is the transcendent dimension in African-American people which motivates their survival ethic in America (Akbar, 1979). It is through spirituality that a person's actions become a practical application of human nature that brings agreement within himself and with the pattern of creation established by Creator.

Psychocultural Delegitimation: A Conflict Model

The significant demographic and psychological correlates of Africanity and Africanity factors used in this study were hypothesized

to be measures of psychocultural adjustment. The Africanity factors, the two discriminant functions, and the significant correlations suggest that the processes of syncretization and reinterpretation of Africanisms can be based on a conflict model. This model suggests that the position of conflict in which the African-American has been forced to live--i.e., between the influences of Africanity and the forces of delegitimation, inferiorization and oppression, fostered by the ethos of Western culture induced a survival ethic which utilized Africanity to mediate this conflict.

The general character, pattern and direction of correlations for Africans indicates that Africanity is a healthy, stable and consistent aspect of identity in its African psychocultural context. The pattern of results also suggests that Africanity is most closely aligned with extended identity in Africans.

When correlations for African-Americans are viewed in comparison with Africans, particular demographic and psychological variables found to be significant form a pattern which suggests the nature of Africanity in African-Americans. Both the external (demographic) and internal (psychological) referent of Africanity as a healthy psychocultural construct, when Africans are used as the reference group, is suggested by the significant correlations. The maintenance of this psychocultural health focuses on the community and the validation of individual identity through the two operative principles of the African ontology. Correlations of Africanity with Community Alienation and the correlation of some Africanity factors with such psychological measures as Work

Alienation with Communalism, Henry-Sims Ego-Self and Integrity with Cosmological Unity and Humanitarianism with Ego-Self suggests that the core dimensions of identity for Africans (Africanity) exists in a healthy psychocultural environment. These correlations suggest little identity conflict and inferiorization in Africans as compared to African-Americans. Conflict for Africans seems to be restricted to fewer psychocultural dimensions, e.g., Work Alienation.

The general pattern, direction and more numerous correlations for African-Americans suggest that cultural delegitimation, identity conflict and consequent inferiorization are associated with the psychocultural processes which African-Americans experience. The delegitimation of the values, attitudes, and behaviors of Africanity suggest certain conflicts and adjustment patterns for African-Americans.

The nature of this conflict is also suggested by the significant correlations of Africanity with Alienation, some factors with Black Alienation and the non-significant ($p < .10$) shift of anxiety and Locus-of-Control in African-Americans as compared to Africans. The character of adjustment patterns for African-Americans is also suggested by certain significant correlations. The African-American community, family and peer group may mediate adjustment processes through socialization and education. This is suggested by the significant positive correlation of Africanity with age, education and Henry-Sims Autonomy scores. The correlations of Africanity, Africanity factors and psychological subscales are also suggestive of the adjustment mechanisms to psychocultural conflict. The African-American appears to use a frame of

reference within the African-American community in order to maintain a sense of his/her self. This is implicit in the finding that they are alienated from the oppressive environment. Significant correlations of Africanity with Henry-Sims Autonomy and correlation of such factors as Sexrole with General Alienation, Black Alienation and Ego-Self; Family Trust and Henry-Sims Social Comfort and Expressivity; Need for Authority with General and Black Alienation; Spiritism with Henry-Sims Ego-Affect and Ego-Identity; and Peer Alienation with Cosmological Unity; and Humanitarianism with some of the Alienation subscales suggest the alignment of identity with an internal community referent. The most significant suggestion of the processes for mediating psychocultural conflict is provided by the significant correlation of the Communalism Factor with six of the ten Henry-Sims Identity subscales. The relation of Communalism with these scales--Henry-Sims Ego-Career, Ego-Self, Ego-Affect, Ego-Identity, Ego-Integrity and Autonomy--suggest a very broad connection between the individual identity and the extended identity referent within the community which maintains Africanity. This also suggests that as African-American identities become more internal they are also incorporating the elements of Africanity in their ego identity structure.

The expression of Africanity in the African-American family, life-style and identity fits the pattern suggested by the Africanity factors and significant correlations. The operational principles of the African ontology expressed in the two discriminant functions, which caused the three groups to differ, is also powerful support for this theory.

Specific examples of behaviors of African-Americans may be explained in the context of Africanity. Some of these behaviors might include aspects related to both operational principles. Aspects related to Familism might include:

- 1) The extended relations in African-American families (kin and parakin).
- 2) The flexible interchangeable sex roles of the family motivated by the survival ethic of Africanity.
- 3) Strong interrelationship of family members.
- 4) The paramount importance of Motherhood.
- 5) Special status of children.
- 6) Strictness of childrearing practices.
- 7) Inclusion, integration and respect of elderly in the family including the parakin.
- 8) African-American myths and folktales.

Some examples of the operative principle of Natural Unity and Tradition in African-Americans may include some of the following:

- 1) Personal uniqueness and style, e.g., doing your thing; being cool, hip, or bad; distinctive dress, verbal ability, body movement and special skill in group games and activities.
- 2) Affective-emotional and cognitive-intellectual style, e.g., stimulation through interaction with people and things and circular-conceptual modes of thinking and feeling.
- 3) Getting (or keeping) one's stuff together.
- 4) Descriptive rather than definitive use of language, e.g., You

know! You see what I mean?

5) Naming practices, e.g., unique names and nicknames.

6) Casual rather than punctual use of time, e.g., Hang loose, I'm gonna sky up, or are you ready to slide.

How the Correlates of Africanity Relate to Psychocultural Conflict

The demographic and psychological measures used in this study were variables thought to be related to the concept of Africanity. Correlations do not tell us why these variables are related but do suggest hypotheses for further testing.

The demographic variables in this study represent environmental factors which probably influence Africanity. The reference group for the construct of Africanity--Africans--had no significant correlations with the composite Africanity score. This suggests that the construct is consistently independent of these variables. For Caucasians the only significant correlation with Africanity was with age, a strong negative correlation ($-.24$) that is the younger the respondent the higher the score on Africanity. This suggests that socializing and developmental processes in the psychocultural environment of Caucasians may be changing toward principles closer to Africanity or that the value structure of the society is changing.

The significant correlates of Africanity for African-Americans suggests the increased conflict of values and attitudes induced by the incongruence of African and Western psychocultural values. The positive relation of sex with Africanity is due primarily to the significant

difference between sexes on Factor I, Sexrole, males give the most traditional sex role responses. This may represent the operation of differential stress factors for African-American males and females. The factor of stress may best be understood in the context of economic factors and influences on roles and attitudes in the African-American family. The role of the female has traditionally been one of economic and psychological independence within the context of the family, in contrast to Caucasian females. The theory of matrifocality is another operational principle of the process of delegitimation.

This in turn led to the conception of the African-American family as disorganized. This stress factor becomes operative when the African-American male has limited access to the role of protector and provider. On the other hand, the view of role flexibility within the African-American family should also have a significant influence on the context of sex roles (Nobles, 1975). The African-American male is usually the lowest on the economic ladder where the priorities reward the Caucasian males, Caucasian females next, and then African-American females. This hypothesis suggests that African-American males remain more traditional in terms of sex roles in response to social and economic factors or that African-American females have had to take less traditional roles.

The fact that neither Africans nor Caucasians show a significant difference on Africanity by sex suggests less conflict in these groups at least on the level of attitudes expressed in the construct of

Africanity.

Demographic Variables and Factors of Africanity

The examination of individual factors for the three groups shows a similar pattern as the correlation with composite Africanity scores. The sex variable has no significant correlations for Caucasians. As indicated in the previous discussion there is a significant difference by sex on Sexrole for African-Americans. For Africans sex correlates with Communalism (.25) and Humanitarianism (.25). The correlation of sex with Communalism and Humanitarianism for Africans is not readily understood but may reflect the traditional nature of leadership roles and attitudes. This hypothesis is tenuous because of the independent and highly educated nature of the females in this study.

Age is a significant correlate of two factors for Caucasians, Need for Authority (-.37) and Communalism (-.25). For African-Americans age is positively correlated with Communalism (.23). For Africans age is correlated with Humanitarianism (.30) and Faith (.27). The difference between Caucasians and African-Americans suggests the differential adjustment demands of individuality versus Communalism in these groups. The Caucasian may be striving through individual effort because s/he is rewarded by the cultural ethic of materialism and the African-American striving through communalism because of Africanity, cultural alienation and economic insecurity. For Africans age correlates may reflect the spiritual quality of life in general which becomes progressively more important as the older person grows closer to the Zamani (past). This

may also suggest the changing values in African culture as it becomes more secular.

Education has no significant correlations for Caucasians, but is correlated with Communalism (.31) and Respect for Communal Knowledge (.25) for African-Americans. These factors may reflect the awareness which African-Americans gain from seeing their problems as (communal) problems instead of individual problems.

Time in U.S.A. has a significant correlation with Faith and Duty for Africans (.25). This may reflect the unified outlook (spiritual and material) which African people seem to gain when they combine the potential of Western technology with the human strength of African culture or the incongruity of the material and spiritual influence in American culture.

Number of siblings is correlated with Family Trust and Respect (.24) and Faith (-.23) among African-Americans. This suggests the outlook engendered by the economically deprived status of the African-American family. The Trust and Respect factor remains high because of the human strength which African-Americans draw from it, while the Faith factor is diminished by the lack of economic strength. The African-American family cannot engender faith in its members because of the few resources and economic options it offers for the future.

Religious Activity is significantly correlated with Spiritism (.21) and Communalism (.23), indicating the well documented inner spiritual nature of African-Americans and suggesting the importance of the social nature of organized religion in African-American culture. Size of

hometown was correlated with Need for Authority (.25) for Caucasians, with Family Trust (-.29) for African-Americans, and with Sexrole (.25) for Africans. These correlations may reflect a differential urban-rural influence on the value structure of Africanity in these groups. Where Africans are confronted with Western urbanization they become more sex role oriented, Caucasians developed more Need for Authority and African-Americans maintain more family trust because of the closeness of rural family life.

Family Pattern is correlated with Communalism for Caucasians (.31) and with Family Trust (-.22) and Need for Authority and Respect (-.23) for African-Americans. This suggests that the two-parent family is related to the level of Communalism for Caucasian families. This may also reflect the Need for Authority and Family Trust required of single-parent families for African-Americans in this society faced with the economic and social realities against which the single parent is the only dependable resource. Family Income is also significantly correlated with Family Trust (.23) for African-Americans, clearly suggesting the nature of economic strength and its effect on family life.

Psychological Variables and Africanity

The psychological variables used in this study were predicted to be related to Africanity in particular ways. These hypotheses were not generally confirmed. The evidence of correlations of psychological variables with composite scores of Africanity show one significant factor for African-Americans, Alienation (.27), and none for Africans.

The correlation of Africanity with alienation indicates the psychological adjustment patterns which African-Americans have utilized in order to resist inferiorization. Africanity being the most delegitimized aspect of African-American Identity and personality, would dictate the necessity of alienation as a psychological defense. The more Africanity one has the more one is likely to be alienated from the oppressive environment of racial and cultural imperialism.

An analysis of psychological subscale score correlates provides a more detailed analysis of the psychological aspects of Africanity. The composite Africanity score correlates with one subscale of alienation for Africans, Community Alienation ($-.37$). This is an excellent indication of what Africanity is measuring in Africans. This suggests the central role of community in determining Africanity. This also suggests the notion of extended Identity as the proper context for understanding Africanity (Akbar, 1979). The two psychological correlates of Africanity for African-Americans are Henry-Sims Autonomy ($.21$) and General Alienation ($.21$). This suggests the need for expression of that inner aspect of uniqueness in African-Americans which seems to be clearly aligned with the construct of Africanity. Using psychological subscales allows us to extend logical hypotheses of what Africanity is measuring to a more detailed level of analysis. A relative paucity of correlations were found to be significant for Africans as compared to African-Americans. This indicates that the internal psychological dimension measured by the psychological subscales are independent of these variables for Africans. It likewise suggests that specific psychologi-

cal aspects are mobilized in response to delegitimation in African-Americans.

The Sexrole Factor was correlated positively with Henry-Sims Ego-Self (.21), General Alienation (.32), and Black Alienation (.30) for African-Americans. The correlations are suggestive of the reaction to social and psychological delegitimation which threaten African-American identity. Thus the identity structure mobilizes to protect the ego-self through the process of increasing alienation. Sexrole shows no significant correlations with psychological subscales for Africans.

African-Americans have a negative correlation between Family Trust (-.27) and Henry-Sims Social Comfort (-.27). This fits the pattern of logical hypotheses already clearly established--i.e., the less social comfort a person has the more one has to depend on family, this suggests the central importance of the African-American family in maintaining Africanity (Nobles, 1974). No correlations were significant for Africans on this factor.

For African-Americans the Need for Authority Factor has the two most significant correlations of any psychological factor with two subscales, General Alienation (.42) and Black Alienation (.41). This suggests the profound role of Alienation in maintaining Africanity. This also indicates that African-Americans continue to use an internal communal point of reference within the African-American community in validating identities. The underlying dynamic of this self definition is found in the two operational orders of Africanity--Familism and Natural Unity and Tradition.

Spiritism is correlated with three variables for African-Americans, two positive correlations, Henry-Sims Ego-Affect (.23) and Henry-Sims Identity (.22) and one negative, Peer Alienation (-.24). This seems to reflect the personal powerlessness felt by African-Americans for which spiritism compensates. This may also reflect the patterns of causal attribution in African-Americans. Thus the group provides a sense of self and a sense of power as well as ego satisfaction.

Factor V, Communalism, has the highest number of correlations with psychological variables of all the factors of Africinity in African-Americans. Peer Alienation has a negative correlation (-.29) with Communalism while six of the ten Henry-Sims subscale scores are positively correlated with Communalism. These include: ego-self (.23), ego-career (.23), ego-affect (.30), identity (.26), integrity (.21) and autonomy (.21). These correlations suggest the central role of Communalism in maintaining the psychological health of African-American identity.

For Africans Communalism is positively correlated with Work Alienation (.27). This hypothetically relates to the intense interdependence of the work ethic and communal life for Africans. Thus the conflicting value structure of the individualized work ethic of Western culture induces alienation in the African.

Respect for Communal Knowledge has no significant correlations for African-Americans. For Africans Respect for Communal Knowledge is negatively correlated with Community Alienation (-.27). This may be interpreted quite literally as reflecting the source of strength in

African culture--i.e., tradition, wisdom, interdependence.

Spirituality Scale and Psychological Variables

Factor I of the Spirituality Scale, Cosmological Unity is correlated with three psychological variables for African-Americans--General Alienation (.26), Work Alienation (.25) and Black Alienation (.29). This suggests the despiritualizing effects of Western culture on the unitary sense of self in human nature reflected in Africanity. This factor for Africans is correlated with two Henry-Sims scales, Ego-Self (.29) and Integrity (.28), and with Community Alienation (-.28). These relationships suggest the central importance of the spiritual dimension in maintaining the individual (ego) identity and integrity through the community structure of African culture.

Humanitarianism is positively correlated for Africans with Henry-Sims Ego-Self (.26) and with Community Alienation (-.37). This suggests the interdependence of this group of Africans with the natural and spiritual reality through Identity and community engagement.

Humanitarianism is negatively correlated with two Alienation scale variables, Alienation from Legal Structures (-.25) and Work Alienation (-.24) for African-Americans. This suggests the incompatibility of this Africanity factor with the usually dehumanizing experiences which African-Americans associate with the work environment and with many legal institutions. The relationship of these variables to Humanitarianism may reflect the changing values of these social forces as the influence of racism subsides. Thus, for the African-American who

experiences positive feedback in the legal system and in work, the more this aspect of Africanity finds expression. Faith and Duty was significantly correlated with two psychological variables among African respondents--Community Alienation ($-.37$) and Work Alienation ($.26$). These relationships may reflect the increasingly Westernized work environment and work ethic, which Africans have been struggling to make compatible with their African nature and African culture.

Africanity As Extended Identity

The lack of significant correlations with some of the psychological measures thought to be related to Africanity suggests that Africanity is a very complex construct. The psychological measures utilized in this study are largely limited to internal states and self concept (a feeling about the self). The lack of significant correlations for Africans on Henry-Sims Identity, Alienation, Manifest Anxiety, Locus of Control and Black Power Ideology reflects the independent nature of these variables from Africanity.

The direction of correlations found for Africans and African-Americans does give support to some of the theoretical notions about Africanity. Among Africans Manifest Anxiety ($-.14$) and Internal Locus of Control ($-.14$) are both negatively correlated with Africanity, suggesting the healthy psychological status of Africanity in the context of African culture and that the identity structure of Africans is extended in nature. This supports most of the empirical research on internal-external control in Africans (Munro, 1979). This can also account for

the typical finding that African-Americans are more external than Caucasians. Westernized people are more internally controlled because of the ethic of individualism, while African peoples are more external because of their communal ethic. The African-American group in this study has correlations exactly opposite to Africans on Manifest Anxiety (.14) and Internal-External Control (.14). This may reflect the changing psychological influence on Africanity caused by the incorporation of the Western socio-cultural framework. While individualism may be associated with internal control among African-Americans it also seems to increase anxiety. This may be due to the loss of extended identity and communalism which accompanies the ethic of individualism. This also fits the role of alienation suggested by the correlations in this study--i.e., as we move more toward individualism, alienation may also increase.

It is interesting in this context to note that death is a dissolution of physical and metaphysical forces as outlined by Payne (1981) in a recent book, The Corrupt Society. Payne indicates that, just as ugly (as physical death), and ultimately just as incomprehensible, are the corruptions of the mind and the corruptions of society. Mr. Payne attributes this to planned corruption by the elite and the passive and silent reaction of society to an undiagnosed disease which begins with the poisoning of the mind. The process begins with such intoxicating poisons as racism and sexism. As Payne notes, the process of death reverses the processes of life so that the brain (knowledge) dies first then the heart (morals) and only after a time the stomach (material and

physical life). Thus societies die and putrify long before they are pronounced dead.

It is also worthy of note that "Black Power Ideology" seems to be independent of the attitudes expressed in Africanity, although this finding contradicts some theories of Africanity, especially those based on reversing the racial genetic argument in order to solve political, social, and emotional problems. It would seem that the problem is much more than skin deep and requires more than a political, economic, or genetic solution.

Some significant correlations such as the correlations between Community Alienation and Africanity for Africans are clearly indicative of Africanity as an extended identity. Extended identity is a psychocultural construct which is maintained primarily by sociocultural forces. As Akbar, et al., 1976 noted, extended identity recognizes that only in terms of one's people does the individual become conscious of one's own existence, and only through others that one learns his duties and responsibilities toward himself and others. That is, I am because We are--the central cultural logical principle of sociocultural existence for African people. The values and attitudes of Africanity are held in common by the group in the collective unconscious. The results of this study tend to support the interpretation of Africanity as involving extended identity. The mobilization of psychological processes (e.g., Alienation) as defenses against inferiorization in African-Americans suggests the notion of identity conflict maintained by racism and oppression. Through these psychological processes

opposing this conflict Africanity has been maintained in spite of the mentacidal, cultural imperialist strategy of the oppressive environment.

The results support the psychocultural conflict model for understanding the processes by which the African-American still retains Africanity in his/her psychocultural patterns. This conflict model is summarized by the following points:

- 1) The process of cultural delegitimation leads to inferiorization of identity in African-Americans.
- 2) Racism maintains the psychocultural conflict as well as providing psychosocial barriers which aid in maintaining Africanity.
- 3) Psychocultural adjustment processes in African-Americans focus on socialization and education which occurs in the context of the African-American family, community, and peer groups.
- 4) Psychological conflict induces increased alienation and anxiety in African-Americans.
- 5) Psychological stress is mediated by maintaining an internal community referent for validating African-American identity.
- 6) The unique identities of African-Americans has a central core of Africanity. The group and individuals mobilize psychic and social forces to defend this core of Africanity.

The implications of this model suggest the need for cultural nationalism (maintenance of psychocultural patterns) for African-Americans as suggested by DuBois (1903).

Implications of Regression Analysis

Demographic factors usually have a significant impact on psychological constructs such as Africanity. Although some of the factors entering the stepwise regression in this study were correlated in different directions for the three groups the predictive equations accounted for about the same amount of variance in each case--23 percent for Caucasians, 20 percent for African-Americans, and 19 percent for Africans.

There are no easily generalizable implications of these results except in relation to the unexpected paucity of psychological predictors. The multiple regression utilizing only the composite scores of psychological measures as predictors of Africanity produced a fairly small predictive power for both Africans and African-Americans (5 percent and 9 percent). This suggests that the concept of Africanity is accounted for better by demographic factors than by psychological factors. It further suggests that African-Americans in a more oppressive environment have had to mobilize inner psychological resources in order to maintain their Africanity. This is suggested by the more numerous significant correlations of psychological variables with Africanity among African-Americans compared to Africans suggesting the role of oppression and delegitimation. The shift in direction from positive psychological indicators in Africans to negative indicators of psychological functioning in African-Americans also suggests the mobilization of these psychological mechanisms in response to attempted inferiorization of identity.

The subscale scores of the psychological variables accounted for a larger proportion of the variance among Africans (34 percent) and African-Americans (26 percent). This suggests that particular aspects of Africanity may be able to account for a significant amount of the variance when the variance is partialized. The reasons for this may be based on the continued existence of a vigorous communal ethic among Africans and to the tenuous nature of the cultural-logic of Africanity in African-Americans.

The combination of demographic and psychological variables is able to account for a fairly significant amount of variance in the two groups; 46 percent for Africans and 43 percent for African-Americans. Further analyses of the hypotheses suggested in this study, or more appropriate ones are needed to better understand the relationship of environmental and psychological influences on Africanity.

Limitations of this Study

This study is a limited step toward an empirical definition of Africanity. The construct is not empirically generalizable to other populations of Africans or African-Americans. The majority of Africans in this study were Nigerian Ibo, Southern Caucasians and African-Americans, all of whom are college students. The scale in its present form requires further extensive analysis with other populations. Some intuitive predictions about Africanity were not confirmed by this study, as noted earlier. There may be other factors of Africanity which can be identified in other populations or utilizing other empirical

approaches. In addition the exact nature of Africanity and what the scale is measuring is left unclear by the present research. Is Africanity an internal psychological referent, an external sociocultural referent, or both? It appears to be somewhere between, as the construct of extended identity suggests. This is an area requiring additional analysis. The relationship of environmental and psychological influences to Africanity also requires additional analysis. The limited scope of the factors identified in this study suggests the need to study older more traditional populations as well as those with other demographic characteristics.

This study is also limited in an empirical sense. Test construction typically requires three major phases each of which demands extensive empirical processes. These stages are: 1) Test item selection, 2) establishing test reliability, 3) establishing test validity (Munro, 1979). An empirical-descriptive base for Africanity cannot be established without the completion of these three initial steps. This research is only a beginning effort to establish an empirical approach and an empirical-theoretical base for developing an adequate scale of measurement. This study will require replication with additional sample populations to complete the item selection process.

The low order correlations of Africanity with demographic and psychological variables also limits the theoretical notions which are implied by this study. The limited sample, limited number of factors, limited construct validity and reliability makes it difficult to generalize the empirical aspects of this study.

Future research by this author, collaborators and other scholars should be attempts to establish a sound empirical base for this construct. One powerful potential of this construct lies in its ability to explain how ontological processes of Africanity are related to concrete behaviors, attitudes and actions in African-American people and how ontological experiences can be utilized in culture preservation and culture building to foster human identity.

Conclusion: Africanity, Identity
and Culture Building

The results of this study provide some support for a theory of African survival in accounting for the unique psychology and behavior patterns of African-American people. This survivalist theory is supported by some of the hypotheses confirmed in this study. These hypotheses include:

1) There is an African Ontology that expresses psychocultural attitudes and values which can be measured by an Africanity scale on which Africans score highest with African-Americans in the middle and Caucasians score lowest.

2) Africanity is correlated with Alienation. High Africanity is related to more alienation for African-Americans than among Africans. The following hypotheses were partially confirmed:

3) Africanity is related to some aspects of Ego-Identity in Africans and African-Americans.

4) Africanity is related to internal-external locus of control in Africans and African-Americans. High Africanity is related to more

external control for Africans than among African-Americans.

5) Africanity is related to Anxiety. High Africanity is related to less anxiety for Africans and high anxiety for African-Americans. The only hypothesis not supported was a relationship between Africanity and Black Power Ideology.

These hypotheses suggest the following theoretical notions for the theory of African survival in America:

1) Africanity continues to exist on a psychocultural level in Africans and African-Americans; 2) Africans represent the primary reference group for establishing the empirical validity of Africanity; 3) African-Americans retain Africanisms in syncretized and reinterpreted forms because of their survival value for psychocultural survival; and 4) traditional attitudes and values of Africans exist along a continuum with Western values; African-Americans fall between Africans and Caucasians on this continuum.

The significance of the survivalist notion for African-Americans lies in its ability to account for behaviors that have traditionally been accounted for by the inferiorizing schemes of the deficit and deprivation hypotheses. The survivalist theory contradicts the thesis of deprivation by presenting a psychocultural analysis of the African-American family in the context of Africanity. This theory contradicts the genetic inferiority thesis on the grounds that behaviors attributed to genetics in African-Americans can be accounted for by the psychocultural hypotheses of Africanity. The survivalist theory also supports the notion of adaptation in explaining the syncretization and

reinterpretation of African psychology and culture within the context of Western psychology and culture.

The results also suggest the need for a cultural-logic system for African-Americans which will allow for the development of a healthy identity and culture for the future. This cultural logic system must deal with the following agendas suggested by this research:

- 1) Theory Construction and Validation--Extending the concept of Africanity to include its relationship to other variables such as intelligence, personality, abnormality, and social variables.
- 2) Culture Building--Employing processes of Acculturation to preserve the values of Africanity expressed in the two operational orders, Familism and Natural Unity and Tradition.
- 3) Socialization--Employing the concept of Africanity in revitalizing the African-American family for survival.
- 4) Cultural Unity--Unified efforts to preserve the communal integrity, social structures and institutions which preserve and transmit the African-American's way of life, e.g., the African-American church, temple or masjid, and African-American colleges.
- 5) Community Revitalization--Unified efforts to revitalize economic, social, educational, political and spiritual life in African-American peoples nationally and internationally.
- 6) Humanizing--Employing the strength of Africanity as a psycho-cultural construct to alleviate the problems of human beings.
- 7) Psychological--Extending the construct of Africanity to a description of the psychology of Human Nature or Natural Psychology as

suggested by Akbar, 1979.

The cultural legacy of African-Americans has come to this day in the form of human resources--i.e., common sense, intuition, and human motivation. Martin Luther King, Jr., El-Hajj Malik El-Shabazz (Malcom X), Garvey, DuBois, Nat Turner, Elijah Muhammad, Booker T. Washington and the life blood of ancestors (African and African-American) have given us the inheritance of today. The struggle for a universal human identity and human nature requires a proper context. The psychocultural legacy of the two operational orders of Africanity represent the basic ingredients for formulating a cultural medium to cure the illness of gross materialism.

Human nature requires the motive power of natural instincts and human intuition to power human intelligence, and human intelligence to empower the human conscience. Through natural processes agreement can come to human nature. A natural cultural-logic will feed our material appetites, our minds, and our moral conscience which will feed our material, mental and moral wealth to project the human soul back to its Creator.

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APPENDIX A: INSTRUMENTS

1. Demographic Data (Original Items)
2. Spirituality Scale (Original Items)
3. Henry-Sims Identity Scale
4. Taylor's Manifest Anxiety Scale
5. Black Power Ideology Scale
6. Alienation Inventory
7. Internal-External Control Scale

DEMOGRAPHIC DATA

NAME: _____

AGE: _____ Years of education _____

MARITAL STATUS: _____ (Married, single, widowed, divorced)

Are you a United States Citizen? Yes No (please circle)

What country are you from _____

How long have you been in this country _____ (years, months)

Ethnic Background (please underline)

Caucasian (white)	African-American (black)
Oriental	American Indian
Other _____ (please write in)	African _____ Tribe _____ (Which nation)

How many brothers do you have? _____ sisters? _____

How much is your estimated family income a year? (father, mother) _____

What religious denomination do you belong to? _____

Are you an active member? Yes No (circle one)

Were you raised in a city, town, village or farm? (please circle one)

How large was the place in which you were raised? _____
(approx. number of people in thousands)

Were you raised primarily by Mother, Father, Both Parents?
(please circle one)

AFC SCALE

The following are statements describing different situations or feelings. Some of the situations are hypothetical and may not apply to you directly. Try to imagine yourself in those situations and give an appropriate answer to the statement.

If you were not raised in this culture (America) answer as these questions would apply to your own homeland or culture. Please describe yourself by either agreeing with or disagreeing with the statement that is made by marking each item in the following way.

SA-Strongly agree A-Agree U-Uncertain D-Disagree SD-Strongly Disagree

Please circle your response

	<u>circle one</u>				
1. It's not what you say its how you say it.	SA	A	U	D	SD
2. I had many different nicknames when I was growing up.	SA	A	U	D	SD
3. There are certain things that women should do mainly, such as taking care of children.	SA	A	U	D	SD
4. Kings deserve more respect than regular people.	SA	A	U	D	SD
5. I feel very close to almighty God all the time.	SA	A	U	D	SD
6. I have many friends who I know only by their nicknames.	SA	A	U	D	SD
7. I would not charge a relative for doing a service for which I would charge others.	SA	A	U	D	SD
8. Language is used to get your point across, there is no right or wrong way to talk.	SA	A	U	D	SD
9. Sharing is an obligation among people.	SA	A	U	D	SD
10. Religion is the most important part of life.	SA	A	U	D	SD
11. Survival as a group is more important than anything else.	SA	A	U	D	SD
12. If I saw someone's children misbehaving I would probably say something even if I didn't know them.	SA	A	U	D	SD
13. Spirits are what remains of people when they die physically.	SA	A	U	D	SD
14. Stories told by older people show a lot of wisdom.	SA	A	U	D	SD

- | | | Circle one | | | | |
|---|----|------------|---|---|----|--|
| | SA | A | U | D | SD | |
| 15. Human beings are born with an instinct to be fair. | | | | | | |
| 16. A person who is known to be a liar should be left alone by other people. | SA | A | U | D | SD | |
| 17. Spirits are invisible but may show themselves through actions. | SA | A | U | D | SD | |
| 18. Most people are naturally friendly by nature. | SA | A | U | D | SD | |
| 19. Religion is not something separate from everyday life. | SA | A | U | D | SD | |
| 20. It's O.K. to loan money to a stranger if you believe they need it badly enough. | SA | A | U | D | SD | |
| 21. It is always better to consult an elder when you need advice. | SA | A | U | D | SD | |
| 22. Spirits have more power than men. | SA | A | U | D | SD | |
| 23. Basically I trust people. | SA | A | U | D | SD | |
| 24. I would loan a small amount of money to a friend and not expect it back. | SA | A | U | D | SD | |
| 25. People know me by my family reputation. | SA | A | U | D | SD | |
| 26. Duty to God is the major duty in life. | SA | A | U | D | SD | |
| 27. I have "cousins" who are not really related to me. | SA | A | U | D | SD | |
| 28. I would loan money to most of my relatives. | SA | A | U | D | SD | |
| 29. If I don't know a word to say what I want to say, I will sometimes make one up so that people know what I mean. | SA | A | U | D | SD | |
| 30. Being on time is not always important. | SA | A | U | D | SD | |
| 31. I speak to most people I meet on the street even if I don't know them. | SA | A | U | D | SD | |
| 32. If someone wanted to do wrong and I warned them against it, I would pretend I didn't know what they were doing. | SA | A | U | D | SD | |
| 33. I would respect my older brother or sister (if I had one) just because they are older than me. | SA | A | U | D | SD | |
| 34. If someone does wrong, and I had warned them not to, and they got caught, I would not help them. | SA | A | U | D | SD | |

	Circle one				
35. People should be respected for their age	SA	A	U	D	SD
36. Standing around having a "rap" session is a good way to learn things.	SA	A	U	D	SD
37. I usually call older people by their last name and say sir or ma'm.	SA	A	U	D	SD
38. There is a right way to talk and a wrong way to talk.	SA	A	U	D	SD
39. Sometimes it is not necessary to use words to make yourself understood.	SA	A	U	D	SD
40.. My mother (or father) often just gave me a look when they wanted to correct me without saying a word.	SA	A	U	D	SD
41. My friends usually call me by my nickname.	SA	A	U	D	SD
42. No matter how intelligent someone is they are no better than other people.	SA	A	U	D	SD
43. Whatever you say is alright as long as you are understood.	SA	A	U	D	SD
44. People should be respected for their wisdom.	SA	A	U	D	SD
45. No matter how much money a person has they are the same as everyone else.	SA	A	U	D	SD
46. I would help a friend out of trouble no matter what they had done.	SA	A	U	D	SD
47. I would probably help a friend out regardless of how they had mistreated me.	SA	A	U	D	SD
48. I would probably fight my father if he tried to mistreat me.	SA	A	U	D	SD
49. I would never tell my mother off even if she had really done something to really hurt me.	SA	A	U	D	SD
50. There is almost nothing that could make me leave home and never come back.	SA	A	U	D	SD
51. It's O.K. to do your own thing even if someone else gets their feeling hurt.	SA	A	U	D	SD
52. I would never get mad at my mother no matter what she did to me.	SA	A	U	D	SD
53. A person can be good and bad at the same time.	SA	A	U	D	SD

Circle one

- | | | | | | |
|---|----|---|---|---|----|
| 54. A person can be right and wrong at the same time. | SA | A | U | D | SD |
| 55. It is not necessary to punish a person for doing wrong, every one can just leave him alone. | SA | A | U | D | SD |
| 56. A lot of people were just born a certain way and cannot be changed. | SA | A | U | D | SD |
| 57. You just cannot trust most people to do right most of the time. | SA | A | U | D | SD |
| 58. God has more to do with what is going on than we do. | SA | A | U | D | SD |
| 59. It is always better to leave people alone than to try and warn them about trouble when you don't know them. | SA | A | U | D | SD |
| 60. Some people seem to be born bad. | SA | A | U | D | SD |
| 61. A person who really tries should get the same credit as the person who did things correctly. | SA | A | U | D | SD |
| 62. No matter what a person is they are never entitled to more than anyone else. | SA | A | U | D | SD |
| 63. Given a chance most people can do superior work just like anyone else. | SA | A | U | D | SD |
| 64. I usually leave people alone if I see them getting into trouble and its none of my business. | SA | A | U | D | SD |
| 65. If I try as hard as I can I should be rewarded even if I can't do something the right way. | SA | A | U | D | SD |
| 66. If I don't take care of myself, my relatives will not help me. | SA | A | U | D | SD |
| 67. If I have relatives in a city I can usually depend on them if I go there to visit or work. | SA | A | U | D | SD |
| 68. I can depend on my friends when I get in trouble. | SA | A | U | D | SD |
| 69. I have aunts who treat me like their own child. | SA | A | U | D | SD |
| 70. I have a lot of respect for people who managed to live a long time. | SA | A | U | D | SD |
| 71. Bull sessions are a waste of time. I don't join in them because you don't | | | | | |

Circle one

- | | | | | | |
|---|----|---|---|---|----|
| learn anything from people just shooting the breeze. | SA | A | U | D | SD |
| 72. It bothers me if people talk in a language I can't understand. | SA | A | U | D | SD |
| 73. Everyone must learn to talk properly if they want to be understood. | SA | A | U | D | SD |
| 74. I never had a nickname. | SA | A | U | D | SD |
| 75. If I work for something I don't need to share it with anyone else to enjoy it. | SA | A | U | D | SD |
| 76. I enjoy things that I do alone as well as I do things I do with others. | SA | A | U | D | SD |
| 77. I like to be alone a lot of the time. | SA | A | U | D | SD |
| 78. I get bored if there is no one around. | SA | A | U | D | SD |
| 79. I hate to be by myself. | SA | A | U | D | SD |
| 80. I don't owe anyone anything. | SA | A | U | D | SD |
| 81. I have gotten this far in life because I had a lot going for myself, no one gave me much help. | SA | A | U | D | SD |
| 82. I have gotten this far in life because a lot of people helped me. | SA | A | U | D | SD |
| 83. People can do the right thing without God's help. | SA | A | U | D | SD |
| 84. If someone doesn't think like I do about most things I usually leave them alone. | SA | A | U | D | SD |
| 85. I don't think there is a God. | SA | A | U | D | SD |
| 86. You don't have to live right God will forgive you. | SA | A | U | D | SD |
| 87. Old people are better off in an old persons home. | SA | A | U | D | SD |
| 88. Old people are a big problem sometimes. Society should find a way to take care of them so that young people can make a better life for the world. | SA | A | U | D | SD |
| 89. Criminals have to be punished no matter what made them commit the crime. | SA | A | U | D | SD |
| 90. Criminals should be locked up no matter how small a crime they commit. | SA | A | U | D | SD |
| 91. Many criminals cannot change they should | | | | | |

	Circle one				
just be locked up for a long time.	SA	A	U	D	SD
92. Listening to old people tell stories won't help me live in this modern world.	SA	A	U	D	SD
93. Spirits don't exist.	SA	A	U	D	SD
94. Most people cannot be trusted.	SA	A	U	D	SD
95. It is by talking with our friends that we can learn a lot of wisdom.	SA	A	U	D	SD
96. Competing with other people makes you a better person.	SA	A	U	D	SD
97. It is not necessary to compare yourself with others to know how good you are.	SA	A	U	D	SD
98. A person who lives alone will never learn much of anything.	SA	A	U	D	SD
99. Discussions between men and women are not usually easy.	SA	A	U	D	SD
100. It is not easy to discuss things with older people.	SA	A	U	D	SD
101. I can say almost anything to my mother, good or bad.	SA	A	U	D	SD
102. I can say almost anything to my father, good or bad.	SA	A	U	D	SD
103. Accidents happen to us because of something that we have done wrong.	SA	A	U	D	SD
104. Working together with other people is more important than getting the job done.	SA	A	U	D	SD
105. When the welfare of the group is at stake, we have to sacrifice our personal goals.	SA	A	U	D	SD
106. Work is made easier if we work with other people.	SA	A	U	D	SD
107. Housework is womens work.	SA	A	U	D	SD
108. The husband is the head of the household and should have the final word.	SA	A	U	D	SD
109. Children should learn to obey those that are older than they are.	SA	A	U	D	SD
110. Training by parents is what makes a good person.	SA	A	U	D	SD

Circle one

- | | | | | | |
|---|----|---|---|---|----|
| 111. It is important for people to eat together. | SA | A | U | D | SD |
| 112. If I learn to use my head I don't want to use my hands. | SA | A | U | D | SD |
| 113. It is important for a family to eat together. | SA | A | U | D | SD |
| 114. Traditional ways of behavior are not as important as modern ways and don't need to be preserved. | SA | A | U | D | SD |
| 115. There are certain things that women should do mainly, such as raising children. | SA | A | U | D | SD |
| 116. The problem with our culture is that it has become too modern. We need to go back to some of the old ways of doing things. | SA | A | U | D | SD |
| 117. I don't like people who have a lot of money because they are usually spoiled and selfish. | SA | A | U | D | SD |
| 118. Not having money and clothes would make me feel ashamed. | SA | A | U | D | SD |
| 119. Before I would marry someone I would want my parents approval. | SA | A | U | D | SD |
| 120. I would not like to be rich or famous if I had to give up most of my friends. | SA | A | U | D | SD |
| 121. The most intelligent people should run the government rather than the most honest or sincere people. | SA | A | U | D | SD |
| 122. I try to speak to most people I meet even if I don't know them. | SA | A | U | D | SD |
| 123. Most people don't care about anyone but themselves. | SA | A | U | D | SD |
| 124. I have a lot of respect for people who have made a lot of money. | SA | A | U | D | SD |
| 125. The government would be better off if they had older more experienced people making the decisions. | SA | A | U | D | SD |
| 126. A single individual by himself is pretty helpless and miserable. | SA | A | U | D | SD |
| 127. People would be better off if they all lived like people in my country. | SA | A | U | D | SD |

Circle one

- | | | | | | |
|---|----|---|---|---|----|
| 128. People would be better off to live like people in America. | SA | A | U | D | SD |
| 129. I don't like most people to know what I am like. | SA | A | U | D | SD |
| 130. I am usually up front with people so that they know what to expect from me. | SA | A | U | D | SD |
| 131. It is better to be cautious with people until you have known them a long time. | SA | A | U | D | SD |
| 132. A persons conscience is as important as their mind. | SA | A | U | D | SD |
| 133. People should get married rather than stay single all their lives. | SA | A | U | D | SD |
| 134. Most people don't know what is going on in the world. | SA | A | U | D | SD |
| 135. Little boys should learn different things than young girls. | SA | A | U | D | SD |
| 136. A mother should spend more of her time with her children than the father. | SA | A | U | D | SD |
| 137. Grandparents should be around to help raise children. | SA | A | U | D | SD |
| 138. After I reach a certain age I won't need any advice from my parents. | SA | A | U | D | SD |
| 139. After I get a job and a house of my own my parents probably won't help me anymore. | SA | A | U | D | SD |
| 140. It's not who you are that counts but what you know. | SA | A | U | D | SD |

SPIRITUALITY SCALE

Below is a list of statements which we would like for you to rate relative to how well they reflect how you feel. Please be as honest as possible. There are no correct or incorrect answers. Circle the answer that you choose.

SA-Strongly agree A-Agree U-Undecided D-Disagree SD-Strongly Disagree

Circle one

- | | | | | | |
|--|----|---|---|---|----|
| 1. Most people everywhere are one with nature. | SA | A | U | D | SD |
| 2. To have 'soul' (deep emotional feeling) you have to be black. | SA | A | U | D | SD |
| 3. Life is independent of a supreme being. | SA | A | U | D | SD |
| 4. Most people have a basic trust in the goodness of all people. | SA | A | U | D | SD |
| 5. One's relationship to humans can be viewed as an index of one's relationship to God. | SA | A | U | D | SD |
| 6. The operation of spiritual forces (good or bad) in the lives of most people is a given. (It is always present.) | SA | A | U | D | SD |
| 7. The behavior of almost all people is influenced by external non-human (spiritual) forces. | SA | A | U | D | SD |
| 8. The world can only be ruled justly by those who have a connecting link to God (external supreme forces). | SA | A | U | D | SD |
| 9. To be connected to the external Supreme Force(s) is to forgive those who mistreat you. | SA | A | U | D | SD |
| 10. Mankind should strive to preserve nature rather than to dominate it. | SA | A | U | D | SD |
| 11. Man is more important than nature, therefore, he should make nature serve him regardless of the consequences. | SA | A | U | D | SD |
| 12. The life that we now live will one day be either rewarded or punished by God. | SA | A | U | D | SD |
| 13. That which is handed down from previous generations should be preserved. | SA | A | U | D | SD |

Circle one

- | | | | | | |
|---|----|---|---|---|----|
| 14. One should not feel guilty if he is not caught stealing from the poor. | SA | A | U | D | SD |
| 15. The extended family (those who trace their origin from one ancestor) system should be eliminated. | SA | A | U | D | SD |
| 16. Giving money or food to the needy will be rewarded either directly or indirectly to the giver. | SA | A | U | D | SD |
| 17. Spirits are invisible but may make themselves visible under certain circumstances. | SA | A | U | D | SD |
| 18. Service to mankind is the way of being in harmony with nature. | SA | A | U | D | SD |
| 19. White people are more in harmony with nature than black people. | SA | A | U | D | SD |
| 20. White and black people have different ways of worshipping God. | SA | A | U | D | SD |
| 21. Most people care very little about polluting land and water. | SA | A | U | D | SD |
| 22. God has a great deal to do with my everyday life. | SA | A | U | D | SD |
| 23. There would be far less war in the world if Black people had as much political power as white people. | SA | A | U | D | SD |

HENRY-SIMS IDENTITY SCALE

Self-Description Scale

I wish to express my appreciation for your cooperation with this project in basic research.

INSTRUCTIONS: On the next few pages are pairs of words or phrases arranged in the following way:

tall 0 o .	. o 0 short
sad 0 o .	. o 0 happy
excitable 0 o .	. o 0 calm

I'd like you to judge yourself, as you really are by marking these pairs according to these direction:

first, decide which side (word or phrase) is more appropriate; after deciding on which word or phrase you are going to mark, then, decide how much or to what degree you feel this way and---

Circle: 0 when you feel very much this way
 o when you feel somewhat this way
 . when you feel only slightly this way

There are no right answers. Your own opinion is what matters. Even where you find it difficult to make up your mind, BE SURE TO MAKE A CHOICE, AND ONLY ONE CHOICE, otherwise your opinion can't be counted. Don't be disturbed if some of the word pairs are not exact opposites. Simply decide which of the two is most applicable and then decide to what degree you feel this way. Below is an example:

tall 0 o .	. o 0 short
sad 0 o .	. o 0 happy
excitable 0 o .	. o 0 calm

If you have any questions feel free to ask the administrator.

I'd like you to judge yourself as you really are.

CIRCLE: 0 when you feel very much this way
 o when you feel somewhat this way
 . when you feel only slightly this way

- | | | |
|------------------------------------|-------------|---------------------------------|
| 1. sense of well-being | 0 o . . o 0 | sense of emptiness |
| 2. emotionally disorganized | 0 o . . o 0 | emotionally integrated |
| 3. anxious | 0 o . . o 0 | secure |
| 4. sexually attractive | 0 o . . o 0 | sexually unattractive |
| 5. keeping | 0 o . . o 0 | giving |
| 6. unprepared | 0 o . . o 0 | ready |
| 7. feminine | 0 o . . o 0 | not feminine |
| 8. sharing | 0 o . . o 0 | jealous |
| 9. sexually inactive | 0 o . . o 0 | sexually active |
| 10. contributing | 0 o . . o 0 | conserving |
| 11. willing to be a leader | 0 o . . o 0 | unwilling to be a leader |
| 12. foolhardy | 0 o . . o 0 | careful |
| 13. difficulty in showing feelings | 0 o . . o 0 | usually express feelings easily |
| 14. powerful | 0 o . . o 0 | ineffective |
| 15. unproductive | 0 o . . o 0 | productive |
| 16. unskilled | 0 o . . o 0 | skilled |
| 17. giving | 0 o . . o 0 | demanding |
| 18. clean | 0 o . . o 0 | dirty |
| 19. fuzzy | 0 o . . o 0 | clear |
| 20. willing to be a follower | 0 o . . o 0 | unwilling to be a follower |
| 21. contemptuous | 0 o . . o 0 | accepting |

I'd like you to judge yourself as you really are.

CIRCLE; 0 when you feel very much this way
 o when you feel somewhat this way
 . when you feel only slightly this way.

- | | | |
|---|-------------|---|
| 22. justified | 0 o . . o 0 | guilty |
| 23. exposed and
vulnerable | 0 o . . o 0 | covered and defended |
| 24. consistent feelings
about myself | 0 o . . o 0 | inconsistent feeling about
myself |
| 25. sufficient progress | 0 o . . o 0 | life is getting away from me |
| 26. people know what to
expect from me | 0 o . . o 0 | people don't know what to
expect from me |
| 27. bored | 0 o . . o 0 | ecstatic |
| 28. people can trust me | 0 o . . o 0 | sometimes I let people down |
| 29. not masculine | 0 o . . o 0 | masculine |
| 30. moderate | 0 o . . o 0 | overdo things |
| 31. enriched | 0 o . . o 0 | barren |
| 32. worthy | 0 o . . o 0 | unworthy |
| 33. unloved | 0 o . . o 0 | loved |
| 34. stubborn | 0 o . . o 0 | cooperative |
| 35. short lived
relationships | 0 o . . o 0 | enduring relationships |
| 36. self doubting | 0 o . . o 0 | self assured |
| 37. relaxed | 0 o . . o 0 | tense |
| 38. luggish | 0 o . . o 0 | quick |
| 39. a sense of loneliness | 0 o . . o 0 | a sense of belonging |
| 40. usually non-conforming | 0 o . . o 0 | usually conforming |
| 41. on my guard with others | 0 o . . o 0 | trusting of other people. |

I'd like you to judge yourself as you really are.

CIRCLE; 0 when you feel very much this way
 o when you feel somewhat this way
 . when you feel only slightly this way

- | | | |
|----------------------------|-------------|--------------------------------|
| 42. growing | 0 o . . o 0 | stagnant |
| 43. frustration | 0 o . . o 0 | rapture |
| 44. acceptance of death | 0 o . . o 0 | fear of death |
| 45. undemonstrative | 0 o . . o 0 | affectionate |
| 46. safe | 0 o . . o 0 | apprehensive |
| 47. self condemning | 0 o . . o 0 | accepting of myself |
| 48. know what i want to be | 0 o . . o 0 | unsure as to what I want to be |
| 49. able to concentrate | 0 o . . o 0 | easily distracted |
| 50. despairing | 0 o . . o 0 | hoping |
| 51. inhibited | 0 o . . o 0 | spontaneous |
| 52. on time | 0 o . . o 0 | late |
| 53. cynical | 0 o . . o 0 | believing |
| 54. in control | 0 o . . o 0 | overwhelmed |
| 55. manipulated by others | 0 o . . o 0 | self directed |
| 56. sharing | 0 o . . o 0 | lonely |

TAYLOR'S MANIFEST ANXIETY SCALE

Answer TRUE or FALSE to the following questions:

1. I do not tire quickly.
2. I am often sick to my stomach.
3. I am about as nervous as other people.
4. I have very few headaches.
5. I work under a great deal of strain.
6. I cannot keep my mind on one thing.
7. I worry over money and business.
8. I frequently notice my hand shakes when I try to do something.
9. I blush as often as others.
10. I have diarrhea (the runs) once a month or more.
11. I worry quite a bit over possible troubles.
12. I practically never blush.
13. I am often afraid that I am going to blush.
14. I have nightmares every few nights.
15. My hands and feet are usually warm enough.
16. I sweat very easy, even on cool days.
17. When embarrassed I often break out in a sweat which is very annoying.
18. I do not often notice my heart pounding, and I am seldom short of breath.
19. I feel hungry almost all the time.
20. I am very seldom troubled about my constipation.
21. I have a great deal of stomach trouble.
22. At times I lose sleep over worry.
23. My sleep is restless and disturbed.

24. I often dream about things I don't like to tell other people.
25. I am easily embarrassed.
26. My feelings are hurt easier than most people.
27. I often find myself worrying about something.
28. I wish I could be as happy as others.
29. I am usually calm and not easily upset.
30. I cry easily.
31. I feel anxious about something or someone almost all the time.
32. I am happy most of the time.
33. It makes me nervous to have to wait.
34. At times I am so restless that I cannot sit in a chair for very long.
35. Sometimes I become so excited that I find it hard to get to sleep.
36. I have often felt that I faced so many difficulties I could not overcome them.
37. At times I have been worried beyond reason about something that really did not matter.
38. I do not have as many fears as my friends.
39. I have been afraid of things or people that I know could not hurt me.
40. I certainly feel useless at times.
41. I find it hard to keep my mind on a task or job.
42. I am more self-conscious than other people.
43. I am the kind of person who takes things hard.
44. I am a very nervous person.
45. Life is often a strain for me.
46. At times I think I am no good at all.

- 47. I am not at all confident in myself.
- 48. At times I feel that I am going to crack up.
- 49. I don't like to face a difficulty or make an important decision.
- 50. I am very confident in myself.

DIRECTIONS

Below you will find a list of statements about racial problems. Although the term "black" has been used in all of the statements, the items are meant to refer to all persons of Negro or Afro-American background. Please indicate whether you strongly agree, agree, don't know, disagree, or strongly disagree with each statement by circling the number in the column that tells how you feel.

CODE: Strongly agree-SA Agree-A Don't know-DK Disagree- D
Strongly disagree-SD

	SA	A	DK	D	SD
1. Black Americans should insist that courses in African history and Negro history be taught in schools and colleges on the same basis as European history.	5	4	3	2	1
2. Blacks should demonstrate their black pride by wearing African-type clothing and hair styles (e.g., "Afro")	5	4	3	2	1
3. Blacks have not been able to create a Black Culture that is worth much effort to preserve.	5	4	3	2	1
4. Black Americans should try to get school textbooks revised to give a more balanced view of the achievements of Black Americans.	5	4	3	2	1
5. Blacks should try to fight the American emphasis upon the superiority of everything white by a counter emphasis upon the beauty and dignity of black people.	5	4	3	2	1
6. Black Americans should take a special interest in the work of black writers, black artists, and black musicians.	5	4	3	2	1
7. Black Americans can earn more respect by making a success of themselves in the present than by playing up black history.	5	4	3	2	1

CODE: Strongly Agree-SA Agree-A Don't Know-DK Disagree-D
Strongly Disagree-SD

	SA	A	DK	D	SD
8. Black Americans have good reason to say "I'm black and I'm proud."	5	4	3	2	1
9. Black Americans should try to learn more about Africa, its people, its culture, and its language.	5	4	3	2	1
10. It is important for blacks to develop a sense of black identity black consciousness, and black pride.	5	4	3	2	1
11. Blacks should insist that businesses located in black communities must share their profits with the community by using black banks, black suppliers, black contractors, etc.	5	4	3	2	1
12. It is very important for blacks to get money to establish black owned businesses in the black community.	5	4	3	2	1
13. Blacks should insist that white employers place a significant number of blacks in high level, policy-making positions.	5	4	3	2	1
14. Few blacks can really afford to "buy black" since black businesses are usually small and, therefore obligated to charge high prices.	5	4	3	2	1
15. Blacks should exert every effort to get control of the stores and businesses in their own black communities.	5	4	3	2	1
16. Blacks should form their own political organizations to deliver the vote for black candidates and force them to serve the best interests of blacks.	5	4	3	2	1
17. Black schools should be controlled by the black communities in which they are located.	5	4	3	2	1

CODE: Strongly Agree-SA Agree-A Don't Know-DK Disagree-D
Strongly Disagree-SD

	SA	A	DK	D	SD
18. One of the best ways for blacks to improve their lot is to get control of more top political offices (more black mayors, judges, senators, etc.)	5	4	3	2	1
19. Black Americans would do better if they would stop worrying about getting more political power and settle down to working hard to make something of themselves.	5	4	3	2	1
20. Black Americans should insist upon controlling any anti-poverty and welfare programs serving black citizens.	5	4	3	2	1
21. Violence and rioting by blacks can sometimes serve a useful purpose.	5	4	3	2	1
22. Black Americans should go ahead with their efforts to build Black Power even if their behavior upsets and angers white people.	5	4	3	2	1
23. Blacks should use boycotts and selective buying campaigns to force white businessmen to make concessions.	5	4	3	2	1
24. Black Americans should adhere to a policy of nonviolence.	5	4	3	2	1
25. During periods of racial unrest, black Americans should be prepared to defend themselves with guns, if necessary.	5	4	3	2	1
26. Educated blacks with good jobs should try to use their talents and leadership ability to help less fortunate blacks.	5	4	3	2	1
27. To win the fight against racial discrimination, blacks must first close ranks and build group solidarity.	5	4	3	2	1

CODE: Strongly Agree-SA Agree-A Don't Know-DK Disagree-D
Strongly Disagree-SD

	SA	A	DK	D	SD
28. A black person should feel close enough to other black persons to regard them as sisters and brothers.	5	4	3	2	1
29. If a black American can win greater personal success by fitting into the white world and cutting himself off from the black community, he should feel free to do so.	5	4	3	2	1
30. Blackness is a fairly weak basis for group solidarity since there is little that blacks have in common except being discriminated against.	5	4	3	2	1
31. Blacks should separate from whites temporarily in order to build the power and sense of identity needed for integration on a basis of equality.	5	4	3	2	1
32. Blacks should put more effort into improving black schools than into trying to increase racial integration in schools.	5	4	3	2	1
33. Since separation of the races promotes racist attitudes, blacks should make racial integration their primary goal.	5	4	3	2	1
34. Blacks should form all-black organizations (black caucuses, black student associations, black labor unions, etc.) to fight for black freedom.	5	4	3	2	1
35. Black people should make a special effort to scatter themselves throughout all the areas of a city.	5	4	3	2	1
36. Whether whites segregate blacks or blacks segregate themselves from whites, the results are equally bad.	5	4	3	2	1

CODE: Strongly Agree-SA Agree-A Don't Know-DK Disagree-D
Strongly Disagree-SD

	SA	A	DK	D	SD
37. Black Americans should oppose any type of racial integration that requires them to deny their own blackness and try to imitate whites.	5	4	3	2	1
38. All-black neighborhoods, organizations, and social groups can be as pleasant and enjoyable as racially integrated ones.	5	4	3	2	1
39. The problems of big-city, black neighborhoods are too complicated for either blacks or whites to solve without working together.	5	4	3	2	1
40. Since blacks as well as whites differ in attitudes and abilities, black Americans should stress the qualifications rather than the race of the persons they want as teachers, public officials, etc.	5	4	3	2	1

SUPPLEMENTARY BACKGROUND DATA

41. Marital Status:

- a. Single
- b. Married
- c. Separated, divorced, or widowed

42. Ethnic background:

- a. White (other than Latin)
- b. White (Latin: e.g., Spanish, Chicano, Puerto Rican)
- c. Oriental
- d. Black (Negro)
- e. Other (e.g., Indian, Pakistani, etc.)

43. Memberships in ethnic organizations: Do you belong to any group which is organized on a racial or nationality basis-e.g., Black Student Association, Hillel Foundation, LaRaze, Italian-American Club, NAACP, etc.?

- a. Yes
- b. No

44. Do you belong to any organization whose major work is in the field of civil rights or race relations?
- a. Yes
 - b. No
45. Do you on a regular basis engage in any service activity such as tutoring disadvantaged children working as a volunteer in a hospital, working in a settlement house, etc.?
- a. No
 - b. Yes--persons I serve are all black
 - c. Yes--persons I serve are all white
 - d. Yes--some of the persons I serve are white, some are black
46. Do you participate actively in any political organization, e.g., by helping canvass voters, circulating petitions, etc.?
- a. No
 - b. Yes--I have worked in the campaign of white candidates
 - c. Yes--I have worked in the campaign of black candidates
 - d. Yes--I have worked in the campaign of both white and black candidates
 - e. Yes, but haven't worked for any particular candidate
47. Do you participate actively in any community organization, (e.g., Hyde-Park Kenwood Community Conference, Uptown Community Organization, Westside Organization, Operation Outreach, Amtrak, etc.)..
48. Are you employed?
- a. Less than 10 hours per week
 - b. 10-20 hours per week
 - c. Over 20 hours per week
 - d. Not employed
49. Have you ever taken any course in Black History or Afro-American Culture?
- a. Yes
 - b. No
50. Have you ever taken a course in Black History or Afro-American Culture that was not a required course?
- a. Yes, am enrolled now
 - b. Yes, in the past
 - c. No

BLACK POWER IDEOLOGY SCALE

Name _____ Your age in years _____ Your sex: Male _____

Female _____ Your race: White _____ Black (Negro) _____ Other _____

Today's date _____ (please write in numbers such as 4-3-71)

Your father's occupation _____

(Please record type of work done, e.g., cab driver, factory worker, salesman, etc. If you father is deceased or retired please indicate, but also give occupation he had when he was working.)

Your mother's occupation _____

Do you still live at home? Yes _____ No _____

If you are still living at home, do you live with:

- | | |
|-------------------------|------------------------------------|
| 1. Both natural parents | 3. Mother only, father out of home |
| 2. Father only | 4. Mother and stepfather |
| 5. Grandparents | |
| 6. Other | |

In your family are you the:

- | | |
|-----------------|-------------------|
| 1. Only child | 3. Middle child |
| 2. Oldest child | 4. Youngest child |

How many brothers and sisters do you have?

- | | |
|-------------------|------------------|
| 1. Brothers _____ | 2. Sisters _____ |
|-------------------|------------------|

Name _____ Date _____ Date of birth _____
 Male _____ Female _____ Education _____ Fathers _____
 Occupation _____

AI INVENTORY

Here are some statements that people have different feelings about. They have to do with many different things. Read each sentence and decide whether you: STRONGLY AGREE (SA), AGREE (A), DISAGREE (D), or STRONGLY DISAGREE (SD). Then circle the answer that tells how you feel about it.

For example: The main problem for young people is money. (Suppose that you "strongly agreed" with that statement. Then you would circle SA)

SA A D SD

There are no right or wrong answers. Just indicate how you really feel. If you wish to change your answer, put an X through the first answer and circle the one you prefer.

Circle one answer

- | | | |
|---|--------------------|----|
| 1. In spite of what some people say, things are getting worse for the average man. | SA A D SD | 8 |
| 2. I have not lived the right kind of life. | SA A D SD | 9 |
| 3. No one in my family seems to understand me. | SA A D SD | 10 |
| 4. I have nothing in common with most people my age. | SA A D SD | 11 |
| 5. Most of the people in my community think about the same way I do about most things. | SA A D SD | 12 |
| 6. A person who commits a crime should be punished. | SA A D SD | 13 |
| 7. School does not teach a person anything that helps in life or helps to get a job. | SA A D SD | 14 |
| 8. Any person who is able and willing to work hard has a good chance of making it. | SA A D SD | 15 |
| 9. These days black people don't really know who they can count on. | SA A D SD | 16 |
| 10. It is hardly fair to bring children into the world with the way things look for the future. | SA A D SD | 17 |

11. There is very little I really care about.	SA	A	D	SD	18
12. Most of my relatives are on my side.	SA	A	D	SD	19
13. My way of doing things is not understood by others my age.	SA	A	D	SD	20
14. I have never felt that I belonged in my community.	SA	A	D	SD	21
15. Laws are made for the good of a few people, not for the good of people like me.	SA	A	D	SD	22
16. School is a waste of time.	SA	A	D	SD	23
17. The kind of work I can get does not interest me.	SA	A	D	SD	24
18. There is little use in black people writing to public officials because often they aren't really interested in the problems of black people.	SA	A	D	SD	24
19. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.	SA	A	D	SD	25
20. I usually feel bored no matter what I am doing.	SA	A	D	SD	26
21. My parents often tell (told) me they don't (didn't) like the people I go (went) around with.	SA	A	D	SD	27
22. It is safer to trust no one-not even so-called friends.	SA	A	D	SD	28
23. Community organizations don't speak for me.	SA	A	D	SD	29
24. It would be better if almost all laws were thrown away.	SA	A	D	SD	30
25. School is just a way of keeping young people out of the way.	SA	A	D	SD	31
26. To me work is just a way to make money-not a way to get any satisfaction.	SA	A	D	SD	32

- | | | | | | |
|---|----|---|---|----|----|
| 27. In spite of what some people say,
things are getting worse for black people. | SA | A | D | SD | 33 |
| 28. There is little use in writing to public
officials because often they aren't really
interested in the problems of the average
man. | SA | A | D | SD | 34 |
| 29. I don't seem to care what happens to me. | SA | A | D | SD | 35 |
| 30. I don't have anything in common with my
family. | SA | A | D | SD | 36 |
| 31. Most of my friends waste time talking about
things that don't mean anything. | SA | A | D | SD | 37 |
| 32. There are many good things happening in my
community to improve things. | SA | A | D | SD | 38 |
| 33. It is OK for a person to break a law if he
doesn't get caught. | SA | A | D | SD | 39 |
| 34. I have often had to take orders on a job
from someone who did not know as much as
I did. | SA | A | D | SD | 40 |
| 35. It is hardly fair to bring children into the
world with the way things look for black
people in the future. | SA | A | D | SD | 41 |
| 36. These days a person doesn't really know who
he can count on. | SA | A | D | SD | 42 |
| 37. I do things sometimes without knowing why. | SA | A | D | SD | 43 |
| 38. I don't care about most members of my family. | SA | A | D | SD | 44 |
| 39. In the group that I spend most of my time,
most of the guys(girls) don't understand me. | SA | A | D | SD | 45 |
| 40. My community is full of people who care only
for themselves. | SA | A | D | SD | 46 |
| 41. In a court of law I would have the same chance
as a rich man. | SA | A | D | SD | 47 |
| 42. I like school. | SA | A | D | SD | 48 |

- | | | | | | |
|--|----|---|---|----|----|
| 43. Most foremen and bosses just want to use the worker to make bigger profits. | SA | A | D | SD | 50 |
| 44. Nowadays black people have to live pretty much for today and let tomorrow take care of itself. | SA | A | D | SD | 51 |
| 45. Most of the stuff I am told in school just does not make any sense to me. | SA | A | D | SD | 52 |

THE ROTTER INTERNAL-EXTERNAL CONTROL SCALE

1. a. Children get into trouble because their parents punish them too much.
b. The trouble with most children nowadays is that their parents are too easy with them.
2. a. Many of the unhappy things in people's lives are partly due to bad luck.
b. People's misfortunes result from the mistakes they make.
3. a. One of the major reasons why we have wars is because people don't take enough interest in politics.
b. There will always be wars, no matter how hard people try to prevent them.
4. a. In the long run people get the respect they deserve in this world.
b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.
5. a. The idea that teachers are unfair to students is nonsense.
b. Most students don't realize the extent to which their grades are influenced by accidental happenings.
6. a. Without the right break one cannot be an effective leader.
b. Capable people who fail to become leaders have not taken advantage of their opportunities.
7. a. No matter how hard you try some people just don't like you.
b. People who can't get others to like them don't understand how to get along with others.
8. a. Heredity plays the major role in determining one's personality.
b. It is one's experiences in life which determine what they're like.
9. a. I have often found that what is going to happen will happen.
b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.

10. a. In the case of the well prepared student there is rarely if ever such a thing as an unfair test.
b. Many times exam questions tend to be so unrelated to course work that studying is really useless.
11. a. Becoming a success is a matter of hard work, luck has little or nothing to do with it.
b. Getting a good job depends mainly on being in the right place at the right time.
12. a. The average citizen can have an influence in government decisions.
b. This world is run by the few people in power, and there is not much the little guy can do about it.
13. a. When I make plans, I am almost certain that I can make them work.
b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyway.
14. a. There are certain people who are just no good.
b. There is some good in everyone.
15. a. In my case getting what I want has little or nothing to do with luck.
b. Many times we might just as well decide what to do by flipping a coin.
16. a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.
b. Getting people to do the right thing depends upon ability; luck has little to do with it.
17. a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand or control.
b. By taking an active part in political and social affairs the people can control world events.

18. a. Most people don't realize the extent to which their lives are controlled by accidental happenings.
b. There is no such thing as luck.
19. a. One should always be willing to admit mistakes.
b. It is usually best to cover up one's mistakes.
20. a. It is hard to know whether or not a person really likes you.
b. How many friends you have depends upon how nice a person you are.
21. a. In the long run the bad things that happen to us are balanced by the good ones.
b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.
22. a. With enough effort we can wipe out political corruption.
b. It is difficult for people to have much control over the things politicians do in office.
23. a. Sometimes I can't understand how teachers arrive at the grades they give.
b. There is a direct connection between how hard I study and the grades I get.
24. a. A good leader expects people to decide for themselves what they should do.
b. A good leader makes it clear to everybody what their jobs are.
25. a. Many times I feel that I have little influence over the things that happen to me.
b. It is impossible for me to believe that chance or luck plays an important role in my life.
26. a. People are lonely because they don't try to be friendly.
b. There's not much use in trying too hard to please people, if they like you, they like you.

- 27. a. There is too much emphasis on athletics in high school.
- b. Team sports are an excellent way to build character.
- 28. a. What happens to me is my own doing.
- b. Sometimes I feel that I don't have enough control over the direction my life is taking.
- 29. a. Most of the time I can't understand why politicians behave the way they do.
- b. In the long run the people are responsible for bad government on a national as well as on a local level.

APPENDIX B

Sample Questionnaires Used to
Construct Africanity Items.

Classification : Junior

Country: Nigeria

Sex: Male

Age: 29

Major: Mechanical Engineering

1. What do you feel is the African experience?

A lot of things could come under this heading viz:

- (a) Freedom with individuals, society and family wise.
- (b) More feelings for people.
- (c) Encouragement of culture (norms and values) without restriction.
- (d) Faithfulness to God and respect for one another with less fear of insecurity as is the case here.

2. How do you see this as unique to African people?

Traditional respect for elders. The African people believe in the principles of hard work and individual struggle for survival. The Africans maintain the style of the extended family system. The Africans are more Christians by religion and are so kind in nature as to help even strangers at any time.

3. How do you feel this is different from African-Americans?

The western influence has stripped the African-American of most of the above qualities. The African-Americans don't seem to like struggling or rather exposed to competition with their other counterparts. They hate to keep up with their self-identity.

4. How do you feel this is different from western (Caucasian) experience?

The western attitude deprives them of the opportunity to recognize what they are and where they come from. The western civilization has forced them or rather influenced their original culture, in other words "brain-wash" could be the correct word to understand what I mean. That civilization came from Africa is a fact yet the African-Americans are confused to accept the reverse.

Classification: Freshman

Country: Nigeria

Sex: Male

Age: 24

Major: Business Administration

1. What do you feel is the African experience?

The African experience is one of exploitation resulting from the western frame of thought which is based upon the assumption that the white race is superior to the black race.

2. How do you see this as unique to African people?

I see this as unique to African people due to experiences by blacks in the Diaspora over the centuries whose heritage is traceable to Africa.

3. How do you feel this is different from African-Americans?

The Black American experience is an extension of the black African experience. It is therefore not possible to draw a line of difference between black African experience and Black American experience.

4. How do you feel this is different from western (Caucasian) experience?

There is a big difference between the African experience and Western Caucasian experience in that the Caucasian whites did not have the basic experience of color inferiority with the non-whites.

Classification: Senior

Country: Nigeria

Sex: Male

Age: 24

Major: Political Science and Philosophy

1. What do you feel is the African Experience?

Evolutional society culture and tradition. Strong attachment to age long culture and tradition with slight modifications. Love of cultural way of life. Not ready to give up their tradition. Conflict between Western and African Culture resulting in the instability of governments. Strong attachment to family.

2. How do you feel this is unique to African people?

These are reflected in the forms of art and culture festivals that characterize all the African States. Each group or state has its traditional ways of life, custom, dressing, music, etc. These eventually become their values.

3. How do you feel this is different from African-Americans?

No strong attachment to family. Age long enculturation blurs their view and knowledge about their African heritage. Lack of enthusiasm to project the African culture and their contempt for this culture. (The Irish have their culture, the British, the Jews, why shouldn't a Black man.)

4. How do you feel this is different from western (Caucasian) experience?

The two worlds are two different worlds that are only connected to each other for commerce purposes. The Caucasian however, is more susceptible to assimilating or borrowing the African cultures than the colored except in the area of music. There are more white Americans in Nigeria than any American can imagine.

APPENDIX C: ADDITIONAL TABLES

1. Correlation Matrices for Africanity Factors.
2. Crosstabs for Demographic Data
3. Group Means for Africanity Questions
4. Correlations for Africanity Factors and Demographic Data
5. Correlations for Africanity Factors and Psychological Variables

TABLE 20

CORRELATION MATRICES USING PEARSON CORRELATION COEFFICIENTS FOR FACTORS OF THE AFRICANITY SCALE
FOR AFRICANS

	<u>Africinity Factor</u>						<u>Spirituality Factor</u>		
	I.	II.	III.	IV.	V.	VI.	I.	II.	III.
Factor I. Sexrole	1.000	.338	.158	.147	.109	.335	.299	.076	.239
Factor II Need for Authority	.338	1.000	.525	.333	.292	.196	.378	.217	.332
Factor III. Family Trust and Respect	.158	.525	1.000	.199	.186	.046	.030	.109	.072
Factor IV. Spiritism	.147	.333	.199	1.000	.079	.289	.357	.239	.249
Factor V. Communalism	.109	.292	.186	.079	1.000	.250	.193	.392	.430
Factor VI. Respect for Knowledge	.335	.196	.046	.289	.250	1.000	.488	.265	.340
Spirituality Subscale									
Factor I. Cosmological Unity	.299	.378	.030	.357	.193	.488	1.000	.513	.576
Factor II. Humanitarianism	.076	.217	.109	.239	.392	.265	.513	1.000	.590
Factor III. Faith and Duty	.239	.332	.072	.249	.430	.340	.576	.590	1.000

TABLE 21

CORRELATION MATRICES USING PEARSON CORRELATION COEFFICIENTS FOR FACTORS OF THE AFRICANITY SCALE
FOR AFRICAN-AMERICANS

	<u>Africinity Factor</u>						<u>Spirituality Factor</u>		
	I.	II.	III.	IV.	V.	VI.	I.	II.	III.
Factor I. Sexrole	1.000	.152	.227	.027	.182	.435	.122	-.073	.064
Factor II. Need for Authority	.154	1.000	.023	.230	.384	.122	.397	.122	.378
Factor III. Family Trust and Respect	.227	.023	1.000	-.007	.021	.076	.153	-.090	-.005
Factor IV. Spiritism	.027	.230	-.007	1.000	.153	-.044	.336	-.070	.106
Factor V. Communalism	.182	.384	.021	.153	1.000	.230	.147	-.047	.118
Factor VI. Respect for Knowledge	.435	.122	.076	-.044	.232	1.000	.230	-.142	.100
Spirituality Subscale									
Factor I. Cosmological Unity	.122	.397	.153	.336	.147	.230	1.000	-.030	.328
Factor II. Humanitarianism	-.070	.122	-.090	-.070	-.047	-.142	-.039	1.000	.337
Factor III. Faith and Duty	.060	.378	-.005	.106	.118	.100	.328	.377	1.000

TABLE 22
GROUP MEANS ON AFRICANITY SCALE QUESTIONS

Factor		Caucasians	African Americans	Africans
I. Sexrole	1	2.77	3.58	4.26
	2	1.95	2.18	2.87
	3	2.40	2.84	4.03
	4	2.59	3.12	3.90
	5	2.01	2.70	3.80
II. N Auth	6	3.43	4.05	4.31
	7	3.71	4.27	4.36
	8	2.90	3.75	3.91
	9	3.29	3.66	4.16
	10	3.80	4.20	4.23
	11	2.85	3.87	4.23
	12	3.48	3.90	4.45
	13	3.69	3.98	4.54
	14	3.46	3.63	3.95
III. FamTrust	15	2.95	3.52	4.18
	r16	2.80	2.97	3.93
	r17	3.16	3.18	4.15
	18	2.01	2.70	3.80
IV. Spiritualism	19	3.09	3.61	4.19
	20	2.80	3.16	4.00
	r21	3.45	3.58	3.90
	22	3.48	3.90	4.45
	r23	2.774	2.775	3.70
V. Communalism	24	2.51	3.03	3.36
	25	2.25	2.56	2.91
	26	2.16	2.56	4.13
	27	2.09	2.63	3.66
	28	2.74	2.81	3.85
VI. ReKnow	29	2.09	2.63	3.66
	30	3.06	3.84	4.16
	31	2.80	3.64	4.05
	32	2.61	3.26	4.11
	33	2.69	3.18	3.62
I. CosUnit	34	3.05	3.60	3.86
	35	3.38	3.86	4.20
	36	3.57	4.34	4.52
	37	2.08	2.95	3.50
	r38	4.25	4.06	4.09
II. Human	r39	4.11	3.65	3.54
	r40	3.84	3.93	4.03
	r41	3.84	3.96	4.24
	42	3.91	4.21	4.40

TABLE 22-Continued

Factor	Caucasians	African Americans	Africans
III. Faith and Duty 43	3.61	3.74	4.18
44	2.89	3.53	3.52
45	3.69	3.82	3.54
46	3.57	4.34	4.52
47	4.06	4.28	3.98

TABLE 23
DEMOGRAPHIC DATA-HOMESIZE BY GROUP

Group		Size of Hometown		
		Under 10,000	Under 100,000	Over 100,000
Caucasians	N	11	12	32
	%	20	21.9	63.2
African- Americans	N	19	20	30
	%	27.5	29.1	43.5
Africans	N	9	27	22
	%	15.5	46.5	37.9

TABLE 24
DEMOGRAPHIC DATA-FAMILY PATTERN BY GROUP

Group		Family Pattern		
		Mother Only	Father Only	Both Parents
Caucasians	N	6	1	54
	%	9.8	1.6	88.5
African- Americans	N	24	1	54
	%	30.4	1.3	68.4
Africans	N	9	2	46
	%	15.8	3.5	80.7

TABLE 25
DEMOGRAPHIC DATA-RELIGIOUS DENOMINATION BY GROUP

Group	Religious Denomination						Seventh Day Adventist
	Baptist	Catholic	Protestant	Muslim	Other	Methodist	
Caucasians	N	12	21	0	0	8	0
	%	20.7	36.2	0.0	0.0	13.8	0.0
African-American	N	1	7	0	0	15	1
	%	1.3	0.0	0.0	0.0	19.9	1.3
Africans	N	21	33	3	1	1	1
	%	35.0	55.0	5.0	1.7	1.7	1.7

TABLE 26
DEMOGRAPHIC DATA-RELIGIOUS ACTIVITY BY GROUP

Group		Religiously Active	
		Yes	No
Caucasians	N	26	24
	%	52.0	48.0
African-Americans	N	47	11
	%	79.7	20.3
Africans	N	38	12
	%	76.0	24.0

TABLE 27
DEMOGRAPHIC DATA-GROUP BY SEX

Group		By Sex		
		Female	Male	Unknown
Caucasian	N	23	20	19
	%	37.0	37.0	26.0
African-Americans	N	45	35	---
	%	56.3	43.8	---
Africans	N	22	40	---
	%	35.5	64.5	---

TABLE 28
DEMOGRAPHIC DATA-GROUP BY AGE

Group	By Age										
	18	19	20	21	22	23	24	25	26		
Caucasians	N	21	6	4	1	1	0	1	1		
	%	34.4	9.8	6.6	1.6	1.6	0.0	1.6	1.6		
African-Americans	N	0	22	37	12	4	0	0	1		
	%	0.0	27.8	46.8	15.2	5.1	0.0	0.0	1.3		
Africans	N	2	4	2	9	6	12	8	7		
	%	3.3	6.6	3.3	14.8	9.8	19.7	13.1	11.5		

TABLE 28-Continued
 DEMOGRAPHIC DATA-GROUP BY AGE

Group		Age											
		27	28	29	30	32	33	35	36	38	39	40	
Caucasians	N	1	1	1	0	0	1	2	1	1	1	1	
	%	1.6	1.6	1.6	0.0	0.0	1.6	3.3	1.6	1.6	1.6	1.6	
African-Americans	N	1	0	0	0	1	1	0	0	0	0	0	
	%	1.3	0.0	0.0	0.0	1.3	1.3	0.0	0.0	0.0	0.0	0.0	
Africans	N	3	1	2	1	0	1	1	0	0	0	0	
	%	4.9	1.6	3.3	1.6	0.0	1.6	1.6	0.0	0.0	0.0	0.0	

TABLE 29
DEMOGRAPHIC DATA-GROUP BY MARITAL STATUS

Group		Marital Status			
		Single	Married	Divorced	Separated
Caucasian	N	47	14	1	0
	%	75.8	22.6	1.6	0.0
African-Americans	N	77	1	1	1
	%	96.3	1.3	1.3	1.3
African	N	34	21	0	0
	%	61.8	38.2	0.0	0.0

TABLE 30
DEMOGRAPHIC DATA-GROUP BY NUMBER OF SIBLINGS

Group	By Number of Siblings										
	0	1	2	3	4	5	6	7	8	9	
Caucasian	N	24	14	8	6	1	2	2	0	0	
	%	40.0	23.3	13.3	10.0	1.7	3.3	3.3	0.0	0.0	
African-Americans	N	12	12	16	7	8	8	3	4	4	
	%	1.3	15.0	20.0	8.8	10.0	10.0	3.8	5.0	5.0	
Africans	N	2	4	6	2	7	8	12	5	7	
	%	3.3	3.3	9.8	3.3	11.5	13.1	19.7	8.2	11.5	

TABLE 30-Continued

Group	By Number of Siblings						
		10	11	12	13	16	23
Caucasian	N	0	0	0	0	0	0
	%	0.0	0.0	0.0	0.0	0.0	0.0
African-Americans	N	2	2	1	0	0	0
	%	2.5	2.5	1.3	0.0	0.0	0.0
Africans	N	0	1	2	1	1	1
	%	0.0	1.6	3.3	1.6	1.6	1.6

TABLE 31
 DEMOGRAPHIC DATA-GROUP BY FAMILY PATTERN

Group		By Family Pattern		
		Mother Only	Father Only	Both Parents
Caucasian	N	6	1	54
	%	9.8	1.6	88.5
African- American	N	24	1	54
	%	30.4	1.3	68.4
Africans	N	9	2	46
	%	15.8	3.5	80.7

TABLE 32
DEMOGRAPHIC DATA-GROUP BY FAMILY INCOME

Group	By Family Income					
	5,000 or less	5,000 to 10,000	10,000 to 25,000	25,000 to 49,000	50,000 to 99,000	100,000 and above
Caucasian	N 0 0.0	0 0.0	9 28.1	20 62.5	2 6.3	1 3.1
African- Americans	N 8 17.0	5 10.6	25 53.2	5 10.6	1 2.1	3 6.4
Africans	N 5 10.9	3 6.5	18 39.1	7 15.2	9 19.6	4 8.7

TABLE 33
DEMOGRAPHIC DATA-ETHNIC BACKGROUND

	Ethnic Background				
	Caucasian	African Ibo	African Yoruba	African Other	African-American
Absolute Frequency	62	48	1	13	80
Percentage of Total Population	30%	23%	.4%	6%	39%

TABLE 34
 DEMOGRAPHIC CORRELATES OF FACTOR I. SEXROLE UTILIZING
 A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.15	-.04	** .38
Age	-.10	-.09	.16
Education	.04	** -.26	.18
Time in USA	omitted	-.14	omitted
Number of Siblings	.02	-.17	.11
Religiously Active	.07	-.19	.18
Homesize	.04	** .25	-.02
Family Pattern	-.02	-.05	-.12
Family Income	.21	-.009	.19
Critical Values	.25	.25	.21
**p < .05			

TABLE 35

DEMOGRAPHIC CORRELATES OF FACTOR II. FAMILY TRUST AND RESPECT
UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-American
Sex	.05	.21	.10
Age	-.13	-.05	.08
Education	.004	.10	-.11
Time in USA	omitted	.04	omitted
Number of Siblings	.19	.03	** .24
Religiously Active	.01	-.11	-.07
Homesize	.19	.04	** .29
Family Pattern	-.22	-.21	** .22
Family Income	.02	.03	** .23
Critical Values	.25	.25	.21
**p < .05			

TABLE 36

DEMOGRAPHIC CORRELATES OF FACTOR III. NEED FOR AUTHORITY AND
RESPECT UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.09	.10	-.13
Age	**-.37	-.12	-.03
Education	.02	.01	.03
Time in USA	omitted	-.006	omitted
Number of Siblings	-.13	-.09	-.13
Religiously Active	-.22	-.13	-.20
Homesize	** .25	-.02	.17
Family Pattern	.14	-.03	**-.23
Family Income	.01	-.05	-.04
Critical Values	.25	.25	.21
**p < .05			

TABLE 37
 DEMOGRAPHIC CORRELATES OF FACTOR IV. SPIRITISM UTILIZING
 A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.14	-.01	.20
Age	-.18	.14	.13
Education	-.05	.14	.13
Time in USA	omitted	.22	omitted
Number of Siblings	-.10	-.01	-.06
Religiously Active	.11	.01	**-.21
Homesize	-.05	.03	-.10
Family Pattern	.003	.02	-.05
Family Income	.04	.18	-.07
Critical Values	.25	.25	.21
**p< .05			

TABLE 38
 DEMOGRAPHIC CORRELATES OF FACTOR V. COMMUNALISM UTILIZING
 A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	-.005	** .25	.03
Age	**-.25	.0005	** .23
Education	.12	-.04	** .31
Time in USA	omitted	.19	omitted
Number of Siblings	-.08	-.04	-.03
Religiously Active	-.24	-.12	**-.23
Homesize	-.06	.22	-.003
Family Pattern	** .31	.17	-.14
Family Income	-.06	.06	.04
Critical Values	.25	.25	.21
**p < .05			

TABLE 39
 DEMOGRAPHIC CORRELATES OF FACTOR VI. RESPECT FOR COMMUNAL
 KNOWLEDGE UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.07	.02	.19
Age	-.03	.09	.20
Education	.16	-.17	** .25
Time in USA	omitted	.17	omitted
Number of Siblings	-.09	-.06	-.03
Religiously Active	.13	-.03	-.01
Homesize	-.06	.001	.12
Family Pattern	.07	.17	.03
Family Income	.09	.04	-.16
Critical Values	.25	.25	.21
**p < .05			

TABLE 40
 DEMOGRAPHIC CORRELATES OF FACTOR VII. COSMOLOGICAL UNITY
 UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	-.009	.01	.14
Age	-.18	.16	.17
Education	-.09	.08	.07
Time in USA	omitted	.24	omitted
Number of Siblings	-.21	-.09	.07
Religiously Active	-.19	-.04	-.10
Homesize	-.01	-.003	.01
Family Pattern	-.02	.06	-.07
Family Income	-.05	-.11	-.18
Critical Values	.25	.25	.21
**p < .05			

TABLE 41
 DEMOGRAPHIC CORRELATES OF FACTOR VIII. HUMANITARIANISM
 UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.24	**.25	-.06
Age	.07	**.30	.01
Education	-.09	.11	-.05
Time in USA	omitted	.21	omitted
Number of Siblings	.11	.10	-.04
Religiously Active	.08	-.19	-.05
Homesize	-.14	.21	-.09
Family Pattern	-.22	.08	-.06
Family Income	.12	-.14	.02
Critical Values	.25	.25	.21
**p < .05			

TABLE 42
 DEMOGRAPHIC CORRELATES OF FACTOR IX. FAITH AND DUTY
 UTILIZING A PEARSON CORRELATION COEFFICIENT

Demographic Variable	Group		
	Caucasians	Africans	African-Americans
Sex	.07	.06	.05
Age	**-.34	**-.27	.10
Education	-.02	.08	-.03
Time in USA	omitted	** .25	omitted
Number of Siblings	-.22	-.02	**-.23
Religiously Active	**-.25	-.15	-.13
Homesize	.08	-.04	.07
Family Pattern	-.03	.13	-.05
Family Income	.12	.02	-.004
Critical Values	.25	.25	.21
**p < .05			

TABLE 43
PSYCHOLOGICAL CORRELATES OF SEXROLE

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.01	-.01
Henry-Sims Ego-Group	.009	-.07
Henry-Sims Ego-Self	-.015	** .21
Henry-Sims Ego-Affect	.09	.09
Henry-Sims Identity	.05	.07
Henry-Sims Social Comfort	-.17	.03
Henry-Sims Ind. Expression	-.10	-.03
Henry-Sims Integrity	.003	-.12
Henry-Sims Autonomy	.0007	.03
Henry-Sims Trust	.01	-.10
Black Power Ideology	-.09	-.10
Manifest Anxiety	-.008	-.12
Internal-External Control	.04	.14
General Alienation	.15	** .32
Self Alienation	.12	.17
Family Alienation	-.048	.05
Peer Alienation	.06	.12
Community Alienation	-.10	.09
Alienation from Laws	-.11	.17
Work Alienation Alienation	.01	.15
Black Alienation	.21	** .30
Alienation from School	-.13	.18

**p < .05

TABLE 44
PSYCHOLOGICAL CORRELATES OF FAMILY TRUST AND RESPECT

Psychological Variable	Group	
	Africans	African-American
Henry-Sims Ego-Career	-.23	-.12
Henry-Sims Ego-Group	-.01	-.05
Henry-Sims Ego-Self	.0002	-.04
Henry-Sims Ego Affect	-.18	-.18
Henry-Sims Identity	-.16	-.20
Henry-Sims Social Comfort	-.01	**-.27
Henry-Sims Ind. Expression	-.10	-.19
Henry-Sims Integrity	-.16	-.19
Henry-Sims Autonomy	.06	-.12
Henry-Sims Trust	-.07	-.09
Black Power Ideology	-.07	-.02
Manifest Anxiety	.01	.008
Internal-External Control	+.08	.15
General Alienation	-.07	.07
Self Alienation	-.09	-.02
Family Alienation	.05	.02
Peer Alienation	.16	-.009
Community Alienation	-.12	-.07
Alienation from Laws	-.03	-.06
Work Alienation Alienation	.04	-.0005
Black Alienation	-.06	-.04
Alienation from School	-.08	-.06
**p < .05		

TABLE 45
PSYCHOLOGICAL CORRELATES OF NEED FOR AUTHORITY AND RESPECT

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.12	.09
Henry-Sims Ego-Group	.05	-.004
Henry-Sims Ego-Self	-.01	.01
Henry-Sims Ego Affect	-.013	.07
Henry-Sims Identity	-.006	.07
Henry-Sims Social Comfort	-.16	.08
Henry-Sims Ind. Expression	-.17	.04
Henry-Sims Integrity	-.08	.14
Henry-Sims Autonomy	-.05	.12
Henry-Sims Trust	-.003	.02
Black Power Ideology	.09	-.07
Manifest Anxiety	-.13	.07
Internal-External Control	-.11	-.03
General Alienation	.02	** .42
Self Alienation	-.07	-.01
Family Alienation	-.13	-.09
Peer Alienation	.10	-.04
Community Alienation	-.23	-.06
Alienation from Laws	-.11	.03
Work Alienation Alienation	.0009	.07
Black Alienation	.14	** .41
Alienation from School	-.05	-.04
**p < .05		

TABLE 46
PSYCHOLOGICAL CORRELATES OF SPIRITISM

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.01	.20
Henry-Sims Ego-Group	-.16	.06
Henry-Sims Ego-Self	.05	.10
Henry-Sims Ego Affect	-.01	** .23
Henry-Sims Identity	-.05	** .22
Henry-Sims Social Comfort	-.19	.10
Henry-Sims Ind. Expression	.04	-.13
Henry-Sims Integrity	.11	.12
Henry-Sims Autonomy	-.13	.17
Henry-Sims Trust	.07	.06
Black Power Ideology	-.03	.16
Manifest Anxiety	-.05	-.007
Internal-External Control	.03	.08
General Alienation	.01	-.03
Self Alienation	-.14	-.16
Family Alienation	.15	-.03
Peer Alienation	-.006	** -.24
Community Alienation	-.18	-.19
Alienation from Laws	.06	.09
Work Alienation Alienation	.23	.09
Black Alienation	.01	.02
Alienation from School	-.14	-.11
**p < .05		

TABLE 47
PSYCHOLOGICAL CORRELATES OF COMMUNALISM

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.03	** .23
Henry-Sims Ego-Group	-.05	.05
Henry-Sims Ego-Self	-.04	** .23
Henry-Sims Ego Affect	.09	** .30
Henry-Sims Identity	-.003	** .26
Henry-Sims Social Comfort	.09	.12
Henry-Sims Ind. Expression	-.04	.19
Henry-Sims Integrity	-.02	** .21
Henry-Sims Autonomy	-.09	** .21
Henry-Sims Trust	-.02	.05
Black Power Ideology	-.01	.07
Manifest Anxiety	-.07	.09
Internal-External Control	-.10	.02
General Alienation	-.01	.02
Self Alienation	-.08	-.03
Family Alienation	.03	-.19
Peer Alienation	.07	** -.24
Community Alienation	-.15	-.15
Alienation from Laws	.11	.17
Work Alienation Alienation	** .27 sig.	-.02
Black Alienation	.01	.08
Alienation from School	.07	-.08
**p < .05		

TABLE 48
PSYCHOLOGICAL CORRELATES OF RESPECT FOR COMMUNAL KNOWLEDGE

Psychological Variable	Group	
	Africans	African-American
Henry-Sims Ego-Career	.01	.03
Henry-Sims Ego-Group	-.05	-.01
Henry-Sims Ego-Self	-.07	.06
Henry-Sims Ego Affect	.12	.18
Henry-Sims Identity	.06	.05
Henry-Sims Social Comfort	.08	-.04
Henry-Sims Ind. Expression	.13	.11
Henry-Sims Integrity	-.03	.02
Henry-Sims Autonomy	.006	-.11
Henry-Sims Trust	-.02	-.008
Black Power Ideology	-.12	-.06
Manifest Anxiety	.05	-.02
Internal-External Control	.18	-.03
General Alienation	.02	.09
Self Alienation	-.17	.09
Family Alienation	.04	.006
Peer Alienation	.01	-.01
Community Alienation	**-.27	.07
Alienation from Laws	.04	.14
Work Alienation Alienation	.18	.05
Black Alienation	.03	.11
Alienation from School	-.16	.05
**p < .05		

TABLE 49
PSYCHOLOGICAL CORRELATES OF COSMOLOGICAL UNITY

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.02	-.07
Henry-Sims Ego-Group	.05	-.01
Henry-Sims Ego-Self	** .29	-.04
Henry-Sims Ego Affect	.23	.14
Henry-Sims Identity	.13	.05
Henry-Sims Social Comfort	-.18	.01
Henry-Sims Ind. Expression	.01	-.03
Henry-Sims Integrity	** .28	.09
Henry-Sims Autonomy	-.01	.09
Henry-Sims Trust	-.03	.03
Black Power Ideology	.03	-.03
Manifest Anxiety	.04	.06
Internal-External Control	-.01	.10
General Alientation	-.06	** .26
Self Alienation	-.13	.05
Family Alienation	-.20	.15
Peer Alienation	-.14	-.12
Community Alienation	** -.28	-.14
Alienation from Laws	-.08	.12
Work Alienation Alienation	.13	** .25
Black Alienation	-.01	** .29
Alienation from School	-.13	.06
**p < .05		

TABLE 50
PSYCHOLOGICAL CORRELATES OF HUMANITARIANISM

Psychological Variable	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	.04	.07
Henry-Sims Ego-Group	-.04	.01
Henry-Sims Ego-Self	** .26	-.03
Henry-Sims Ego Affect	.04	-.11
Henry-Sims Identity	.004	-.002
Henry-Sims Social Comfort	.02	.06
Henry-Sims Ind. Expression	.04	-.03
Henry-Sims Integrity	.14	.07
Henry-Sims Autonomy	-.18	.20
Henry-Sims Trust	-.03	.06
Black Power Ideology	.17	-.10
Manifest Anxiety	-.23	.07
Internal-External Control	-.23	-.03
General Alienation	-.11	-.04
Self Alienation	-.19	.02
Family Alienation	-.14	-.07
Peer Alienation	-.06	.13
Community Alienation	**-.32	-.02
Alienation from Laws	-.18	**-.25
Work Alienation Alienation	.02	**-.24
Black Alienation	-.10	-.05
Alienation from School	-.16	-.03

**p < .05

TABLE 51
PSYCHOLOGICAL CORRELATES OF FAITH AND DUTY

Psychological Variables	Group	
	Africans	African-Americans
Henry-Sims Ego-Career	-.08	-.03
Henry-Sims Ego-Group	-.08	.10
Henry-Sims Ego-Self	.15	-.04
Henry-Sims Ego Affect	.01	.02
Henry-Sims Identity	-.04	-.06
Henry-Sims Social Comfort	-.16	.02
Henry-Sims Ind. Expression	-.03	-.03
Henry-Sims Integrity	.10	-.04
Henry-Sims Autonomy	-.14	-.002
Henry-Sims Trust	.0003	.07
Black Power Ideology	.12	-.08
Manifest Anxiety	-.21	.17
Internal-External Control	-.18	.08
General Alienation	-.06	.10
Self Alienation	-.003	-.09
Family Alienation	-.04	.02
Peer Alienation	.03	-.02
Community Alienation	**-.37	.05
Alienation from Laws	-.16	.001
Work Alienation Alienation	** .26	.09
Black Alienation	-.03	.09
Alienation from School	.01	-.15
**p < .05		

